CHARACTERS OF THE Virtues & Vices OF THE AGE;

OR,

Moral Reflections, Maxims,

And Thoughts upon

MEN and *MANNERS.*

Translated from the most refined *French* Wits, *viz.*

Montagne,
Pascal,
La Rochefoucaut,
St. Evremont.
La Bruïere,
Bouhours, &c.

and

Extracted from the most celebrated *English* Writers, *viz.*

Bacon,
Cowley,
Sprat,
Temple,
L'Estrange,
Dryden, &c.

Digested Alphabetically under Proper Titles.

By *A. Boyer.* Gent.

Admonere volumus, non Mordere;
Prodesse, non Lædere; Consulere
Moribus Hominum, non Officere. Erasm.

LONDON: Printed for *Abel Roper, E. Wilkinson,* and *Roger Clavell,* over against St. *Dunstan's* Church in *Fleet-street.* 1695.

Licensed, *Octobr.* 20. 1694.

Edward Cooke.

TO

The Much Honoured

ALLEN BATHURST, Esq;

SIR,

WHen I first design'd to Print these Papers, I was prompted to dedicate them to you upon two powerful Considerations; First, a desire I ever had of giving you a publick Assurance of the Love and Respect I have for you, and your noble Family; and Secondly, the

ageeableneſs of the Subject of this Book to the main end of your Education. It ſignifies little for a Gentleman to learn *French* and *Latin*, unleſs, at the ſame time, he furniſh his Memory with ſome more profitable knowledge; for *Languages*, if not accompanied with *things*, ſerve generally to no better purpoſe, than to multiply natural Nonenſe, and expoſe Ignorance in many different ſhapes. As for Knowledge that, is undoubtedly moſt uſeful and neceſſary wherein

all Mankind is agreed: I mean, the ſearching of our own ſelves toward the Regulation of our Manners, and the forming of an Honourable and virtuous Life. And therefore I thought I could not do better, than to recommend to your care and ſtudy, the following Characters of *Virtues* and *Vices*; the firſt, as a Pattern, which you ought to propoſe to your Imitation; and the others, as Sea-marks which may ſerve to teach you to avoid thoſe Rocks and Sands, againſt which ſo ma-

ny suffer daily Shipwrack both in their Fortunes and Reputation.

And now if I design'd to follow the common drift of Dedications, I had a fair Opportunity to expatiate in a Panegyrical Field: But I shall wave so nice a Subject; for if I should say all that I am conscious you deserve, either upon the score of your innate Virtues, or the early progress you have made in your Studies, I fear it would be interpreted Flattery or Presumption, instead of Justice

ſtice, yet I cannot forbear telling the World, that I am the more encourag'd to make this Addreſs, becauſe I ſee that what I would adviſe, is, in a great meaſure, accompliſh'd, ſince it is moſt happily begun: For I find in you an admirable goodneſs and tenderneſs of Nature, and the Seeds of all generous Inclinations, which being fomented and kept up by the good Examples hereditary in your Family, will ripen in due time into glorious Actions and Habits, to qualifie you for the Service and Or-

nament of your Country and the Honour and comfort of your Noble Parents and Relations: which is the constant and sincere Wish of,

SIR,

Your most humble,

faithful and affectionate

Servant,

A. Boyer.

THE PREFACE TO THE READER

THis Preface is merely to comply with that imperious Miſtres, Cuſtom: *For, to ſpeak the truth, I have but little to ſay upon the common Theme of* general Dedications, *I mean the Commendation or Vindication of this Book. Not but that I could ſtuff five or ſix Pages with the Pageant of a* Panegyrick *upon theſe* Reflections, *and riſle both Art and* Nature *to adorn the matter with all the gawdy Smiles of Pearls, Diamonds, Spirits, Cordials, Varieties of Diſhes and*

I know not what; but all this would be no more in the concluſion, than to enlarge upon trivial and impertinent Formalities, *as troubleſom to me, as unprofitable to the* Reader. *He may reſt contented to know that he is here preſented with an* Abſtract *of the moſt exquiſite* Thoughts *upon* Men *and* Manners, *of thoſe modern* Wits *both* French *and* Engliſh, *whoſe bare Name (as you have it in the Title Page) is ſufficient to recommend them to any Man, that is not altogether a Foreigner in the Commonwealth of Learning, and whoſe Authority is able to protect them againſt the ſevereſt Criticks.*

But perhaps it will not be amiſs here to ſpeak ſomething of that part of this Compoſition which I may call my own, that is, the Tranſlation of the French *Thoughts, and the Method I have follow'd in the* Whole.

As for the first, it is superfluous to acquaint the Publick, with all the difficulties I have labour'd under in my Undertaking. The Authors, whose Thoughts I have proposed to my self to translate, are so sublime and penetrating, and their Language every where so close and comprehensive, and yet so polite and unaffected, that it was no easy matter to make them speak English. *All that I can say for my self in this Particular, is, that as I made this Collection principally for the* Gentleman *to whom it is dedicated, and my own use, so I have spar'd neither Time nor Pains to render the meaning of my Originals, if not so gracefully as it is in* French, *yet so as to be understood.*

As for the Disposition of so many different Reflections, I have observ'd that, which is undoubtedly the most

helpful

helpful to one's Memory, that is, I have gathered into one Chapter all those I have found belonging to the same subject; I have distributed the several Chapters according to the Alphabetick Order; And to distinguish the Thoughts of our English *Authors from those of the* French, *I have mark'd the former with an* Asterism.

Now, if this Essay *can have the good luck to be reliſh'd and approved by the* Understanding Few, *it will be an Encouragement to me to go on with my Deſign, which is, to collect all the moſt refined Thoughts of the* Modern *Moraliſts and ſet them in Ballance againſt the* Characters, *of* Theophraſtes *and the* Apophthems *of the* Ancients; *than to let ſkilful and impartial Judges pronounce which of the two outweighs.*

I ſhall conclude by obviating a

Quar-

Quarrel, which ſome malicious, ſnarling People, (who are acquainted with my Circumſtances) might pick with ſome of theſe Thoughts, for being purpoſely written to gratify Private Reſentments. *I therefore, not ſo much in ſatisfaction to any particular Perſon, as to vindicate the Truth, do here ſolemly proteſt, that this Collection was made before any* Injuries *were offered; and beſides, that the principal Authors of them are too Trifling and inconſiderable to deſerve this* Noble *way of Revenge. But if after this publick* Declaration, *any Perſon ſhall find themſelves touch'd in the Moral of theſe Reflections upon the ſcore of* Malice, Detraction, Pride, &c. *Let them keep their own Counſel, and learn to be wiſer hereafter, which is all the* Reparation *I deſire from a* Chriſtian Enemy.

AN ALPHABETICAL TABLE OF THE CONTENTS.

A.

	Page.
Admiration,	3
Advice,	1.
Afflictions,	8
Ages of Life,	8, 9
Ambition,	13
Averice,	11
Authority,	16

B.

Bantering,	119. 176.
Beauty,	15
Benefits,	17

C.

Chance,	77
Cheats,	22
Clemency,	24
Civility,	25
Children,	8, 9
Confidence,	24
Constancy,	36, 37
Conversation,	25
Contradiction,	165
Counsel,	1
Countenance,	86
Courage,	33
Court,	29
Cowardise,	32
Crimes,	38
Cunning,	40
Custom,	49

D.

Death,	121
Defects,	67
Designs,	43
Detraction,	43
Devotion,	55
Dignities,	56
Dissimulation.	190

E.

Education,	64
Elevation,	56

Elo-

	Page.
Eloquence,	191
Envy,	64
Examples.	66
F.	
Failings,	67
Families,	71
Favourites,	29
Fidelity,	72
Flattery,	73
Folly,	206
Fortune,	77
Friendship.	80
G.	
Gentility,	163
Gesture,	86
Gratitude,	17
Good-Nature,	24
Government.	116
H.	
Happiness,	93
Harm,	38
Hatred,	87
Health,	89
Heart,	154
Heavineß,	89
Honour,	90
Hope,	92
Homelineß,	15
Humour,	91
Hypocrisy.	51
I.	
Idleness,	96
Jealousie,	98
Ills,	38
Imitation,	66
Inconstancy,	36
Infidelity,	72
Ingratitude,	17
Interest,	99
Justice, Injustice,	100
Ignorance.	103
K.	
Kings,	116
Knowledge.	103
L.	
Laughter,	176
Learning,	103
Liberality,	123
Life,	120
Love.	145
M.	
Marriage, or Matrimony,	152
Masters,	71
Memory,	154
Merit,	159
Mind,	134
Misfortunes,	93
Moderation.	158
N.	

	Page.
N.	
Nature,	161
Nobility.	163
O.	
Obstinacy.	165
P.	
Palate,	194
Passions,	166
Peace,	204
Penetration,	169
Philosophy,	170
Pleasures,	171
Praise,	72
Pride,	173
Princes,	116
Prodigality.	123
R.	
Raillery,	176
Reason,	177
Religion,	51
Reputation,	180
Resolution,	37
Revenge,	87
Riches.	11
S.	
Secrets,	24
Self-Love,	183
Servants,	71
Shifts,	40
To be silent, to speak,	191
Skill,	206
Sincerity,	190
Sloth,	96
Slander,	43
Society,	25
Success.	45
T.	
Tale-Bearers,	43
Taste,	194
Treachery.	40
Tricks,	40
Truth.	194
V.	
Valour,	33
Vanity,	196
Virtue, Vice,	197
Understanding,	154
Undertakings,	45
Vulgar.	203
W.	
War,	204
Weakness,	205
Wisdom,	206
Wit,	154
Women,	208
Wonders,	208
Worth.	159

CHA-

CHARACTERS OF THE Virtues & Vices Of the AGE.

Advice, Counsel.

I. MEN give nothing so liberally as Counsel.

II. Nothing in the World is so unsincere, as the asking and receiving of *Advice*. He that asks it, seems to yield a respectful deference to the Opinion of his *Friend*, and all the while only designs to have his own approv'd, and shelter his own *Actions* under the *Authority* of another: On the other side, he that gives it, returns, as one would think, the Confidence of others with an ardent and impartial *Zeal*, and yet has generally no other aim, but his own *Honour* or *Interest*.

III. There goes as much Wisdom and Ability in the improving of a Friend's *Advice*, as in the advising and conducting one's self.

IV. 'Tis no difficult matter to give good *Advice*, but 'tis a hard one to make a Man improve it.

V. It is harder to keep one's self from being managed, than to manage and govern others.

VI. There is need of as much *Discretion* to give *Advice*, as *Complaisance* to follow it. Nothing is so dreadful as a Friend that takes the advantage of his own Experience; that proposes all his Counsels as Laws, and with the Air of a Master, that takes from us the privilege of examining what he says, and would force the Mind by *Authority*, rather than win it by *Discourse*.

VII. Yet a great *Weakness* in receiving *Advice*, is no less blameable, than a great *Roughness* in giving it: It is our Interest to surmount the one, and to sweeten the other.

VIII. It is not proper always to reject evil *Counsels*, for fear of disheartning those that are capable of administring good ones.

IX. Some People are not to be dealt withal, but by a Train of Mystery and Circumlocution; a *downright Admonition* looks like the *Reproach* of an *Enemy*, than the *Advice* of a *Friend*, or at best it is but the good Office of a Man that has an ill Opinion of us; and we do not naturally love to be told of our Faults, by the Witnesses of our Failings.

X. 'Tis easie to give *Counsel* to another, which in the same Circumstances we are far from practising our selves; then we can be full of

of *Wisdom* and grave *Morals*; but when it comes home, all our *Philosophy* vanishes; there remains nothing to be seen, but a meer *sensitive* Animal, without *Virtue* or *Patience*.

Admiration.

I. WE love all those that *Admire* us, but very few of those we *Admire*.

II. *Admiration* betrays a narrow *Wit*; and your great *Admirers* are for the most part very silly People. *K. N.*

* III. Excessive *Commendations* of any Art or Science whatsoever, as also of the Learning of any particular Men or Nations, only prove that the Persons who give such Characters, never heard of any Thing or Person, that was more excellent in that way; and therefore *Admiration* may be as well supposed to proceed from their own Ignorance, as from the real Excellency of the Persons or Things, unless their respective Abilities are otherwise known.

Ambition.

I. WHen great Men suffer themselves to be cast down by the weight of their Misfortunes, it plainly discovers it was not the Greatness of their *Soul*, but of their *Ambition*, that kept up their Spirits so long; and that *Vanity* and *Pride* excepted, an Hero is much like another Man.

II. An *Ambitious* Man does not appear to be ſo in the leaſt, when he meets with an impoſſibility of gaining his Ends.

III. *Generoſity* is very often a diſguis'd *Ambition*, that ſlights mean *Intereſts*, only to purſue greater.

IV. *Moderation* can never have the honour of contending with *Ambition*, and ſubduing it; becauſe they never meet together: *Moderation* is the Weakneſs and Sloath of the Soul, whereas *Ambition* is the Ardour and Activity of it.

V. *Ambitious* Men abuſe themſelves, when they pretend to limit their *Ambition*; for their very Ends when they are gain'd, are but converted into means, ſubſervient to farther Purſuits.

VI. It ſeldom happens that a Man may ſay, *I have been Ambitious*; for he that is once ſo, is ſo always.

VII. The Purſuits of *Ambition*, though not ſo general, yet are as endleſs as thoſe of Riches, and as extravagant too, ſince none ever yet thought he had power or empire enough: For what *Prince* ſoever ſeems to be ſo great, as to live and reign without any further Deſires or Fears, falls into the Life of a *private* Man, and enjoys but thoſe Pleaſures and Entertainments, which a great many ſeveral degrees of private Fortune will allow, and as much indeed as *humane Nature* is capable of enjoying.

VIII. *Ambitious* Men and *Miſers*, ſeem to acquire their mighty ſtock of *Glory* and *Riches* for no other end, than to make themſelves more ſenſible of the torment of being neither able to quit nor to keep them.

IX. All

IX. All *Passions* tyrannize over us; yet *Ambition* suspends all the other Passions, and gives us for a while the appearances of all the Virtues. This Man who has all manner of *Vices*, I took him to be Sober, Chast, Humble, Liberal and even Devout; nay, undoubtedly he would be so still if he had not made his Fortune.

* X. The *Ambitious* are content to pay so great a price as their own slavery, to get the Dominion over others.

XI. *Slaves* have but one *Master*; but the *Ambitious* have as many as there are Men that can be instrumental to their Fortune.

* XII. *Ambition* is like *Choler*, which is an Humour that makes Men Active, Earnest, full of Alacrity and Stirring, if it be not stopp'd; but if it cannot have its way, it becomes adust, and thereby malign and venomous: So *Ambitious* Men, if they find their way open to their Rising, and still get forward, they are rather busie than dangerous; but if they be checkt in their Desires, they become secretly discontent, and look upon Men and Masters with an evil Eye, and are best pleas'd when Things go backward, which is the worst Property in a Servant of a Prince or State. Therefore it is good for Princes, if they be obliged to make use of *Ambitious* Men, to handle 'em so, as they be still Progressive, and not Retrogade.

Afflictions.

I. UNder what diſguiſe ſoever we conceal our *Afflictions*, they ſeldom proceed, but either from *Vanity* or *Intereſt*.

II. There are in our *Afflictions* ſeveral kinds of *Hypocriſy*. Sometimes we weep for our ſelves under colour of Weeping for our Friends, we lament the loſs of the good Opinion they had of us; We bewail the diminution of our Advantages, Pleaſures and Credit. Thus the *Dead* have the honour of thoſe *Tears*, which indeed are ſhed for the *Living*. I call this a ſort of *Hypocriſy*, becauſe in theſe *Afflictions* People impoſe upon themſelves. There is another kind not ſo harmleſs as this, becauſe it impoſes upon all the World; I mean, the *Affliction* of thoſe who have the vanity of valuing themſelves upon a deep and deſperate Sorrow: When *Time*, the great *Phyſician* of Sorrows, has worn off their real grief, they do not leave off being obſtinate, in Crying, Sobbing, Groaning and Lamenting; and with a mournful and melancholy Countenance endeavour to make the World believe, that nothing but *Death* will end their *Affliction*. This diſmal and troubleſome *Vanity* is moſt prevailing with Ambitious *Women*; for their Sex rendring them unable to advance themſelves by eminent Virtues, they ſtrive to ſignalize their Reputation by the Pageantry of an inconſolable Sorrow. There is ſtill another ſort of Tears, which flowing from ſhallow Springs, will run and dry up very eaſily

ſily: Men weep ſometimes to gain the Reputation of Good-Nature and Tenderneſs, ſometimes to be pity'd and lamented by others, and ſometimes to avoid the ſhame of being accounted inſenſible.

III. Some Men are more miſs'd than lamented; and others again are very much lamented, and very little miſs'd.

IV. Our *Affliction* for a Dead Friend is great or ſmall, not according to his *Merit*, but the Opinion we think he had of our deſerts.

V. A pretty Houſe, a fine Horſe, a Dog, a Watch, any thing that comes to our ſhare, is enough ſometimes to ſoften a great *Grief*, and leſſen the ſenſe of a great Loſs.

VI. The Duties of *Interment* are called the laſt Duties; for beyond the Funeral, all that is given to the *Dead* is taken away from the *Living*. *Lamentations* that are too long, not only prejudice *Nature*, but *Society* likewiſe; they render us incapable of the Duties of a Civil Life; and one may ſay, that out of Complaiſance to thoſe Friends we have loſt, they make us wanting to thoſe we ſtill enjoy.

VII. A skilful *Comforter* muſt begin by the Aggravation of Evils, to obtain a free admittance to the Mind of the Afflicted, and to ſurpriſe their Belief.

VIII. To Mourn without meaſure is *Folly*; not to Mourn at all *Inſenſibility*: The beſt Temper is betwixt Piety and Reaſon; to be ſenſible, but neither to be tranſported nor caſt down.

IX. Moſt People ſhew in their *Afflictions* more *Ambition* than *Piety*; for when any body is

within hearing, what Groans and Outcries do they make? but when they are alone and in private all is hush and quiet: So soon as any body comes in, they are at it again, but their Sorrow goes off with the Company.

* X. The most desperate *Mourners* are they who care least for their Friends; for they think to redeem their Credit for want of Kindness to the *Living*, by extravagant Ravings after the *Dead*.

* XI. To weep excessively for the *Dead*, is a kind of an Affront to the *Living*.

Ages of Life.

I. OUr Life being nothing else but a perpetual Change and Revolution, we come altogether fresh and raw into the several Periods of it, and want often Experience instead of Gray-Hairs.

II. *Young* People change their *Taste* and *Inclinations*, by the Mettle and heat of Blood; and *Old* ones keep to theirs by the Sullenness of Habit and Custom.

III. *Youth* is a perpetual Debauchery, and the very Fever of *Reason*.

IV. The *Lukewarmness* of *Old-Age* is as great a Foil to a Man's *Salvation*, as the *Heat* and *Passions* of *Youth*.

V. *Young Men* that come first upon the Stage of the *World*, ought to be either very Modest or very Brisk; for a sober, grave and composed Temper commonly turns to *Impertinence*.

VI. *Old*

VI. *Old People* love mightily to give good Advice, to comfort themſelves of their Incapacity of ſetting ill Examples.

VII. Both *Wiſdom* and *Folly* grow ſtill proportionably with *Age*.

VIII. Moſt Men ſhew upon the turning of their *Age*, where their *Mind* and *Body* will begin to decay.

IX. Nothing is more ridiculous in *Old People* that have been Handſom formerly, than to forget that they are ſo no more.

X. 'Tis a hard Leſſon to learn how to be *Old*.

XI. *Old Age* is a *Tyrant*, that forbids us all the Pleaſures of *Youth*, upon the ſevereſt Penalties.

XII. There is no part of our Life wherein we ought to ſtudy our own *Humour* with more Application than in *Old-Age*, for it is never ſo difficult to be diſcover'd as then. An impetuous *Young Fellow* has a hundred returns when he is diſſatisfied with his Extravagances; but *Old People* devote themſelves to their *Humour*, as if it were a *Virtue*, and take pleaſure in their own *Defects*, becauſe they carry a falſe Reſemblance of *Commendable Qualities*: They are perpetually crying up the *Time-paſt*, and enviouſly condemning the *Preſent*: They rail at *Pleaſures* when they are paſt them, or cenſure *Diverſions*, whoſe only Fault is their own *Incapacity*: A *ſerious Air* paſſes with them for *Judgment*, *Phlegm* for *Wiſdom*, and hence proceeds that imperious Authority they allow themſelves to cenſure every thing.

XIII. We

XIII. We see nothing more ordinary for *Old Men*, than to desire a *Retirement*; and nothing so rare with them, as not to repent of it when they are once retired: Their *Souls* that are in too great a Subjection to their *Humours*, are disgusted with the World for being tiresome; But scarce can they quit this false Object of their Misfortune, but they are as angry with *Solitude*, as they were with the *World*, disquieting themselves where nothing but themselves can give them any disquiet.

XIV. Scarce do we begin to grow *Old*, but we begin to be displeased with some distaste, which we secretly frame in our selves. Then our Soul free from *Self love*, is easily fill'd with that which is suggested to us, and what would have pleas'd us before but indifferently, charms us at present, and enslaves us to our own *Weakness*. By this, *Mistresses* dispose of their old *Lovers* to their own fancy, and *Wives* of their old *Husbands*.

XV. 'Tis with our Lives as with our Estates, a good Husband makes a little go a great way: Whereas let the Revenue of a Prince fall into the Hands of a Prodigal, 'tis vanisht in a Moment. So that the Time allotted us, if it were well employ'd, were abundantly enough, to answer all the Ends and Purposes of Mankind.

XVI. A neglected Dress in *Old People*, multiplies their Wrinkles, and exposes their Infirmities: An affected Curiosity of Apparel has the same Effect.

Avarice,

Avarice, Riches.

I. WHat a Man ſquanders away, he takes away from his Heir; what he lays up by ſordid *Avarice*, he takes away from himſelf. The *Medium* is to do one's ſelf Juſtice, and others.

II. Children would, perhaps, be dearer to their Fathers, and again Fathers to their Children, but for the name of *Heir*.

III. All Men by their ſeveral Places, Titles and Succeſſions, look upon themſelves as *Heirs* one of another, and by that Intereſt entertain all along a ſecret deſire of their Neighbour's death. The moſt fortunate Man in each particular Condition, is he that has moſt to loſe, and leave to his Succeſſor.

* IV. It is not for acquiring Wealth, but for miſemploying it when he has acquir'd it, that Man ought to be blamed.

* V. I cannot call *Riches* better than the Baggage of Virtue; for as the Baggage is to an Army, ſo is Riches to Virtue.

* VI. Of great *Riches* there is no real Uſe, except it be in the Diſtribution; the reſt is but Conceit.

* VII. Covetouſneſs is enough to make the Maſter of the World, as Poor as he that has juſt nothing; for a Man may be brought to a Morſel of Bread, by Griping as well as by Profuſeneſs. 'Tis a madneſs for a Man that has enough already, to hazard all for the getting of more, and then upon the Miſcarriage to leave himſelf nothing.

VIII. *Avarice* is in many Cases more opposite to a Man's Interest, than *Liberality*.

IX. Some Men despise Mony, but not one of a Thousand knows how to part with it.

X. *Avarice* is often the Cause of contrary Effects: There are a World of People, that Sacrifice all their present Possessions to remote and uncertain Hopes; and others again slight great Advantages to come, for some mean Interest in present.

XI. *Riches* do by no means teach us to be less fond of *Riches:* The possessing of abundance is very far from giving us the quiet that there is in not desiring them.

XII. Nothing is so hard to perswade Men to, as the contempt of *Riches*, except ones Arguments be drawn from the Stores of *Christian Religion*; and therefore the Wise Men among the Ancients were in truth very foolish, who without any light of Faith, or Expectation of a better State, despised *Riches* and *Pleasures:* They endeavour'd to distinguish themselves by uncommon and unnatural Notions, and so to triumph over the rest of Mankind, by an imaginary Elevation of *Soul.* Those that were the Wisest among them were satisfied with talking of these things in Publick, but behaved themselves after another rate in Private.

XIII. 'Tis the Infatuation of *Misers* to take Gold and Silver for things really good, whereas they are only some of the means by which good Things are procured.

XIV. A *Covetous Man* renders himself the most miserable of Men, wrongs many, and obliges none but when he dyes.

XV.

XV. The Condition of a *Miser* is so wretched, that the greatest Curses a Man can give him, is, *That he may Live long.*

XVI. That Man is *Rich* who receives more than he lays *out*; and on the contrary, that Man is to be accounted *Poor* whose Expence exceeds his Revenue.

XVII. Nothing maintains it self so long as a moderate *Fortune*; and nothing so soon dwindles away as a great one.

XVIII. Great *Riches* are generally the nearest occasion of *Poverty.*

XIX. A *Covetous Man* lays up for Old Age when Young; and for Death when Old. A *Prodigal Heir* makes him a fine *Funeral*, and devours the rest of his *Wealth.*

XX. The *Covetous Man* spends more in one Day when *Dead*, than he did in Ten Years when *Alive.*

* XXI. There are two sorts of *Avarice*, a *True* and a *Bastard.*—True *Covetousness* is a restless and insatiable desire of *Riches*, not for any further end or use, but only to hoard and preserve, and perpetually increase them. This is the greatest Evidence of a base ungenerous Mind, and at the same time the highest Injustice in the World. For what can be more unreasonable, than for a Man to ingross to himself all that which is for the Common Support and Conveniency of Mankind; and to propagate his Crime by locking up his beloved Treasures, and thereby robbing continually the Publick, of what he has once gotten from private Persons.——The Bastard kind of *Avarice*, is

the rapacious Appetite of Gain, not for the Mony's own sake, but for the pleasure of Refunding it immediately through all the Channels of Pride and Luxury. That Man who is guilty of this, is in a manner excusable, since by his Profuseness he makes a kind of Restitution.

XXII. 'Tis said of a Virtuous and Wise Man, that having nothing, he had all; whereas a Miser having all things, yet has nothing.

XXIII. There is not a greater Argument of a narrow wretched Soul, than to dote upon Mony; nothing more reasonable than to despise it when we have it not, and nothing more honourable than to employ it generously, and do good with it when we have it.

XXIV. The Patriarchs before the *Flood*, who liv'd Nine Hundred Years, scarcely provided for a few Days; and we, who live but a few days, provide at least for Nine Hundred Years.

XXV. As *Riches* at first make a Gentleman, so the want of them degrades him.

XXVI. As *Riches* go off from a Man, they expose to the *World* his Weakness, that lay undiscovered before.

XXVII. There is one kind of *Affliction* which never leaves us, and that is, which proceeds from the loss of our *Fortunes*. Time, which softens and allays all other Griefs, does but exasperate and inerease this; and the Sense of it renews even as often as we feel the pinch of pressing Necessities.

Beauty,

Beauty, Homelineſs.

I. IF we conſider *Agreeableneſs* diſtinct from *Beauty*, we may call it a ſort of *Symmetry* or *Proportion*, the Rules of which no body can poſitively define; or a ſecret Relation and Affinity of the *Features* one to another, and of all theſe together to the *Complexion*, *Looks* and *Air* of the Perſon.

II. Few *Women*'s Worth out-lives their *Beauty*.

III. *Gracefulneſs* is to the *Body*, what good *Senſe* is to the *Mind*.

IV. There is nothing ſo natural to Perſons of the *Fair-Sex*, as to take a pleaſure in their own *Beauty*. They pleaſe themſelves as much as 'tis poſſible for others to pleaſe them, and are the firſt that diſcover their own *Charms*, and fall in Love with them.

V. A *Beautiful Woman* is more concern'd to preſerve her *Beauty* than her *Lover*, and ſhews leſs Tenderneſs for a Heart already vanquiſh'd, than ſhe expreſſes Vanity and Oſtentation in extending her Conqueſts: Not but that ſhe may very well be ſenſible for her Gallant, but in all probability ſhe will ſooner reſolve to ſuffer the loſs of what ſhe loves, than to loſe what cauſes her to be lov'd.

VI. As long as a Woman is in full Poſſeſſion of her *Beauty*, no Misfortune can befall her, which ſhe cannot in ſome meaſure alleviate: But when once that Bleſſing has left her, all the

other

other advantages of *Fortune* will never be able to give her any tolerable Satisfaction.

VII. The laſt *Tears* that Beautiful *Eyes* reſerve, are ſpent in bewailing themſelves after they are defac'd out of all Hearts. The only Perſon that ſtill laments a loſt *Beauty* is the miſerable Poſſeſſor.

VIII. 'Tis a great wonder to ſee how *Women* that are ſo mightily fond of their *Beauty*, can uſe ſo much Art to anticipate its ruin.

* IX. *Beauty* is ſo neceſſary to the *Young*, that thoſe who are without it, ſeem to be to no other purpoſe, than to wait on the *Triumph* of the *Fair*.

* X. Some Women ſet up for *Beauty*, as much in ſpite of *Nature*, as ſome Men do for *Wit*.

* XI. *Ill favour'd Women* are never ſo nauſeous, as when they would be *Beauties*; adding to their *Natural Deformity*, the *Artificial Ugineſs* of *Affectation*.

* XII. *Homely Women* are as malicious to the *Fair*, as *Blockheads* are to *Witty Men*; for they look upon other Womens *Accompliſhments* as the upbraiding of their *Deformities*.

XIII. The Contempt of *Beauty* in the *Ill-favour'd*, is as falſe as the Contempt of *Riches* in ſome Philoſophers.

XIV. *Agreeableneſs* is arbitrary, but *Beauty* is ſomething more real and independent upon the Palate and Opinion.

* XV. Whoſoever has any thing contemptible in his Perſon, has alſo a perpetual Spur upon him to reſcue and deliver himſelf from Scorn. Therefore all *Deformed Perſons* are extream bold,

Firſt,

First, In their own defence, as being expos'd to Scorn; but in process of Time, by a general Habit. Besides, it stirreth them up to Industry, to watch and observe the Weakness of others, that they may have somewhat to repay.

Benefits, Gratitude, Ingratitude.

I. SOme Men are not only apt to forget both kind Turns, and Injuries that have been done them, but even to hate their very *Benefactors*, and to lay aside their Resentments against their *Persecutors*. The Application of acquitting *Obligations* and revenging of *Wrongs*, appears to them a kind of slavery, which they are loath to undergo.

II. *Gratitude* in most Men is nothing else but a secret desire to hook in greater Benefits.

III. The generality of Men take a delight to acquit small *Obligations*; a great many pay their Acknowledgments for moderate ones; but there is scarce any Body but is unthankful for such as are Extraordinary.

IV. It is with *Gratitude* among *Friends*, as with *Honesty* among *Traders*, it keeps up Business and Commerce: Most Men don't quit Scores because it is just to pay *Debts*, but to secure their *Credit*, and so be trusted again the easier.

V. The common Mistake in the *Computations* of Men, when they expect *Returns* for *Favours*, proceeds from the *Pride*, both of the *Giver* and *Receiver*, which cannot agree upon the Estimate of the *Benefit*.

VI. To be uneasie, and make too much haste to return an *Obligation*, is one sort of *Ingratitude*.

VII. There is a sort of free and generous *Gratitude*, whereby a Man not only acquits a past *Obligation*, but lays a new one still upon his *Benefactor*.

VIII. The Error of the *Giver* does oftentimes excuse the *Ingratitude* of the *Receiver*.

IX. The *good* Turns that we have receiv'd from a Man, ought to make us Reverence his *Malice*.

X. We meet with little or no *Ingratitude*, as long as we are able to oblige.

XI. We should not regard how much *Good* a *Friend* has done us, so much, as how much he design'd and endeavour'd to do us.

XII. Men are often more desirous to seem forward and busie to serve others, than to be successful in it; and had rather have it in their power to upbraid their *Friends* with an *Obligation*, than really to oblige them.

XIII. In the matter of *Benefits*, *Pride* is unwilling to own the *Obligation*, and *Self-Love* to acquit it.

XIV. 'Tis as great an *Ingratitude* to publish the *Favours* of a *Mistress*, as to conceal those of a *Friend*.

XV. 'Tis a kind of *Ingratitude* for a Man to be too inquisitive into the *Motives* of a *Benefit* he receives.

XVI. The great Cautions of some People against *Ingratitude*, denote less of Hatred for that, than Aversion for *Generosity*.

XVII.

XVII. There are not so many *Ungrateful Men*, as there are thought to be; because there are not so many *Generous Men* as we imagine. He that in silence suppresses a *Favour* receiv'd, is an unthankful Fellow, that deserv'd it not: But he that publishes one that he has done, turns it to an Injury, shewing, to your disgrace, the necessity you had of him.

XVIII. *Court-Acknowledgements* have not so much respect to the *Past*, as design upon the *Future*. They acknowledge *Obligations* to all that are in any Post to oblige, and by an affected *Gratitude* for *Favours* never done, insinuate themselves into those in whose power it is to do 'em.

XIX. The *great Ones* in requital have a Trick as artificial to excuse themselves from doing Kindnesses, as the *Courtiers* have to engage 'em to it. They reproach Men with Services never done, and complain of *Ingratitude*, though they have hardly oblig'd any one to draw from hence a specious Pretence to oblige no body.

XX. 'Tis much better to expose one's self to *Ingratitude*, than be wanting to the relief of the Needy.

XXI. There is not any thing where *Excess* may be more commendable than in *Gratitude*.

XXII. There's no living in this World without an exchange of Civil Offices, and the need we have one of another, goes a great way toward the making of us love one another: Now this Amity and Communication is to be entertain'd by the Commerce of Giving and Receiving; and without good Nature and Gratitude

Men had as good live in a Wilderness, as in a Civil Society.

XXIII. *Ingratitude* is of all Crimes that which we account the most venial in our selves, and the most unpardonable in others.

XXIV. *Good Offices* depend much upon Construction; some take themselves to be oblig'd when they are not, others will not believe it when they are; and some again take *Obligations* and *Injuries* the one for the other.

XXV. It is a *Court Humour* to keep People upon the Tenters; their *Injuries* are quick and sudden, but their *Benefits* are slow. Great Ministers love to wrack Men with attendance; and account it an Ostentation of their Power to hold their Suitors in hand, and to have many Witnesses of their Interest.

XXVI. He that gives to be seen, would never relieve a Man in the dark.

XXVII. 'Tis a kind of incumbrance upon the freedom of a generous Mind, to be in debt to an ill Man, even upon any score whatsoever, that does but carry the face of Good-Will, or Respect; for 'tis a Debt that a Man's both asham'd and weary of till 'tis paid off. And there's something more in't yet too, which is, that when all common Scores are made even, the Morality of the Obligation still remains; for there's no cancelling the Bonds of Honour and Justice. Kindnesses are to be paid in *Specie* as well as *Money*, that is to say, there must be Affection in the return as well as Justice. Now as there can be no true Friendship betwixt a Good Man and a Wicked, there should be no inter-

course

course betwixt them that looks like Friendship, and therefore the less Commerce the better.

* XXVIII. We have the Common Saying ready at our Tongues end, That *'tis the Man only that we consider, and not the Estate.* This is a handsom flourish; but where is the Man yet that does not more willingly bestow his time and his pains upon the Service of a powerful and wealthy Person, than in the Support and Protection of the best Poor Man that ever was born? For we are naturally inclin'd to lay out our *Services*, where we may reasonably hope for the speediest and the most certain return.

* XXIX. It is customary for great Men to over-value the *Services* they do their *King* and *Country*; and for *Princes*, when they cannot duly reward an eminent Performance, to turn their *Gratitude* into *Hatred*.

* XXX. Those you have obliged most, will certainly avoid you when you can oblige them no longer; and they take your visits like so many *Duns*.

* XXXI. *Mistresses*, as well as *Friends*, are sometimes avoided for *Obligations* past.

* XXXII. When ill Men take up a fit of Kindness all on a sudden, and appear to be better natur'd than usual, 'tis good Discretion to suspect Fraud, and to lay their Words and their Practices together; for there are no Snares so dangerous as those that are laid for us under the name of Good Offices.

* XXXIII. Most People seek out their own Interest under colour of obliging others, and are kind to their Neighbours for their own sakes.

Cheats.

I. OUR own *Diſtruſt* juſtifies the *Cheating* of other People.

II. It is as eaſie a matter to deceive a Man's ſelf, and not be ſenſible of it, as it is hard to impoſe upon others, and yet for them not to be ſenſible of it.

III. An honeſt *Intention* of impoſing upon no body, lays us open to the Cheating of other People.

IV. The moſt effectual way to be *bubbled*, is to fancy one's ſelf wiſer than one's Neighbours.

V. The being a *Blockhead* is ſometimes the beſt ſecurity againſt being impos'd upon by a Man of *Senſe*.

VI. He that fancies ſuch a ſufficiency in himſelf, that he can live without all the World, is mightily miſtaken; but he that imagines himſelf ſo neceſſary, that other People cannot live without him, is ſo a great deal more.

VII. Affected Simplicity and Plainneſs, is but a nicer and more laboured *Cheat*.

VIII. Men would never live ſo long together in *Society* and good *Correſpondence*, if they did not mutually make Fools of one another.

IX. The common way of ſome to do their Buſineſs, and riſe in the World, is to uſe all poſſible means of perſwading People that their Buſineſs is done already.

X. We are ſo uſed to diſſemble with others, that in time we come to deceive and diſſemble with our ſelves.

XI. It

XI. It is sometimes of great Use for a Man to pretend he is deceiv'd; for when we let a subtile Fellow see that we are sensible of his Tricks, it gives him occasion to be more refin'd.

XII. It is a hard task upon Knaves to be perpetually employ'd in concealing their own want of *Sincerity*, and making amends for the Breaches of their Promise.

XIII. *Honesty* and *Plain dealing* puts Knaves out of their Byass; it breaks all their Measures by which they hop'd to compass their Ends: for *Knaves* commonly think that nothing can be done but by *Tricks* and *Artifice*.

* XIV. All Frauds are covered and gilded over with specious Pretences and Men are every jot as easily impos'd upon, as Birds, Beasts or Fishes; while the eagerness of our Appetites suspends the Exercise of our Reason. A Treat, a Woman or a Bottle, is the same thing to us, that a Worm, a Gudgeon, a grain of Corn, or a piece of Flesh is to those Animals: We snap at the Bait without ever dreaming of the Hook, the Trap, or the Snare, that goes along with it.

XV. Men never can bear to be over-reach'd by their *Enemies*, or betray'd by their *Friends*; and yet, they are often contented to be both cheated and betray'd by their own selves.

XVI. He is an unhappy Man that lives in the World without being deceiv'd.

XVII. The Pleasure of *Deceit* goes sometimes so far, that the greatest of your *Enemies* makes himself agreeable when he imposes upon you; and the best of your *Friends* seldom undeceives you, but you are offended at it.

Clemency, Good-Nature.

I. THE *Clemency* of *Princes* is very often little else but a *State Trick* to gain upon the Affection of their *Subjects*.

II. That *Clemency* which is so mightily cry'd up in the World for a Virtue, is often practis'd out of *Pride*; sometimes out of *Sloth*, and *Neglect*, sometimes out of *Fear*, and generally out of a Mixture of all these Motives together.

* III. No Virtue is so often in fault, as *Clemency*.

* IV. Good Nature is a great Misfortune when it is not manag'd with Prudence.

* V. A bare Easiness of Pardoning has often the force of a Temptation to offend again.

* VI. 'Tis a great Errour to take Facility for Good Nature: Tenderness without Discretion is no better than a more pardonable Folly.

Confidence, Secrets.

I. THE *Confidence* we have in our selves creates a great part of that Trust which we have in others

II. The greatest part of our *Confidences* proceed from a desire either to be pitied or admired,

III. *Con-*

III. *Confidence* goes farther in Company than *Wit.*

IV. We often dare not diſcloſe our Hearts to our *Friends*, not ſo much out of any diſtruſt we have of 'em, as that we have of our ſelves.

V. There is ſeldom any thing but a Noble Birth, or good Education, that can make a Man capable of being Secret.

VI. All manner of *Confidence*, which is not abſolute and intire, is dangerous: There are few occaſions, but where a Man ought either ſay all, or conceal all; and how little ſoever you have reveal'd your Secret to a *Friend*, you have already ſaid too much, if you think it not ſafe to make him privy to all the Particulars.

* VII. 'Tis ill truſting a Reconcil'd Enemy: but 'tis worſe yet, to proceed at one ſtep from Clemency and Tenderneſs, to Confidence; Eſpecially where there are ſo many Memorials in ſight, for Hatred and Revenge to work upon.

* VIII. A Supine, Credulous Facility, expoſes a Man to be both a Prey and a Laughing-ſtock at once; and the Impoſture can hardly miſcarry, where there is a full Confidence on the one ſide, and a plauſible Addreſs and Diſpoſition on the other.

Converſation, Society, Civility.

I. *Civility* is a deſire to be civilly uſed, and to be commended for an accompliſht well-bred Man.

II. We

II. We are generally weary of those Men most, whom we ought never to be weary of at all.

III. We can bear sometimes to be plagued with *Impertinents*, but we cannot endure to be accounted so by others.

IV. One Reason why we find so very few Men of *Sense* and agreeable *Conversation*, is, that almost every Bodies Mind is more intent upon what he himself has a mind to say, than upon making Pertinent *Replies* to what the rest of the *Company* say to him. The more *Ingenious* and *Complaisant* sort go no farther than pretending to harken attentively, when at the same time a Man may plainly see that both their Eyes and their Mind are roving from what is said to them, and posting back again to what they long to be at themselves; not considering that to seek one's own *Pleasure* so very passionately, can never be the way either to please or perswade others; and that diligent *Attention*, and proper *Repartees* are the two *Perfections*, that accomplish a Man for Company.

V. In *Conversation*, he seldom pleases who is over-confident of Pleasing.

VI. The Art of Pleasing in *Company*, is, not to explain things to Particulars; to express only one half and leave your Hearers to make out the rest: This argues you have a good Opinion of the Persons you converse with; for nothing is more agreeable to Mens *love* of themselves.

VII. It is very hard to hit a certain Temper and Mediocrity of *Freedom* with Persons above us,

us, ſo to be eaſie and plain with them, as to become an *Inſtrument* of their Diverſion and Entertainment, without being any way offenſive, or breaking in upon the Honour and Reſpect due to their Quality.

VIII. We often brag of never being weary of any Body's *Company*, and are ſo vain as not to own, that we can ever meet with any bad.

IX. A Man is generally troubleſom when he thinks moſt he cannot be ſo.

X. To fly from *Company*, is to act againſt the Intention of *Nature*; to live always in *Solitude*, one muſt be ſomething more than *Man*, or leſs than a *Brute*.

XI. Formal *Civilities* and *Ceremonies* are a kind of Tyranny, which render Men unſociable, even in Society it ſelf.

XII. It is with Men's *Wit*, as it is with *Countries*; for as the moſt fruitful of theſe are not always the pleaſanteſt to walk in, ſo the moſt fertile Wits are not always the moſt agreeable to converſe with.

XIII. 'Tis the part of a *Blockhead* to be troubleſom; a Man of Wit and Senſe is ſenſible whether his Company is agreeable or no; and diſappears a Moment before the time, that his Viſit might be accounted tedious.

XIV. The greateſt Skill and Perfection in *Converſation* is not ſo much to ſhew a Man's own *Wit*, as to give other People the Opportunity of exerting theirs: He that parts from you pleaſed and ſatisfied with himſelf, is perfectly ſo with you. Men do not live to admire; they have a mind to pleaſe, and ſeek leſs

to

to be instructed or diverted, than relish'd and applauded.

XV. 'Tis a great Misfortune for a Man either to want *Wit* to speak well, or *Discretion* to hold his Tongue. This is the Spring of all *Impertinence*.

XVI. The Pleasure of *Society* and *Conversation* betwixt Friends, is entertain'd by a Similitude of Manners, and a little difference of Opinions in the *Sciences* By this it is that a Man either confirms and pleases himself in his own Sentiments; or exercises and instructs himself by the Dispute.

* XVII. We meet with many dangerous *Civilities* in the World, wherein 'tis a hard matter for a Man to save both his Skin and his Credit. 'Tis a difficult Point to hit the true *Medium*, betwixt Trusting too much and too little, for fear of incurring a Danger on the one hand, or giving a Scandal on the other. *Complements* are only words of Course; and though one external Civility may be current Payment for another, yet a Man would be loath to venture his *All* upon a Figure of Speech, where the meaning is so nicely divided betwixt Jest and Earnest. 'Tis a base thing to suspect a Friend, or an Honest Man: Nay, 'tis a base thing to suspect any man that looks like one, so as to wound him; that is, either in Word or in Thought. But then 'tis Death perhaps to be impos'd upon by an Hypocrite under that Masque: So that the Character of a Wise Man lies at stake upon matter of Judgment one way, and of a Good-natur'd Man the other. The middle Course is to hide

our

our Diſtruſt where we are doubtful, and to be free and open where we may be ſecure. There is no living without truſting ſome body or other, in ſome Caſes, or at ſome time or other; but then if People be not Cautious whom, when or wherein they Truſt, the Miſtake may be Mortal; for there muſt be ſomewhat of a Truſt to make way for a Treachery, ſince no Man can be betray'd, that does not either believe, or ſeem to believe.

Court-Favourites.

I. THE Contempt of *Favourites* is nothing elſe but the love of *Favour*: The vexation we reſent for our being excluded, is in ſome meaſure ſoftned and allay'd, by undervaluing thoſe that are in Poſſeſſion. And we deny to pay them our Reſpects, not being able to take that away from them, which makes them reſpected by all the World beſides.

II. The Court is the *Imperial* Seat of *Ambition*; all other *Paſſions*, even *Love* it ſelf, and all Laws truckle under her; and there are no ſorts of Unions, but ſhe can both knit together or ſeperate.

III. There are few *Courtiers*, but what ſuffer a Change in their Reputation twice a Year, either by the fickleneſs and inſtability of other Men's Opinions, or the diverſity of their own Conduct.

IV. A

IV. A *Favourite* will sooner find an *Adorer*, than a true *Friend*.

V. There are few *Favourites*, that keep in Favour to the last; either because *Princes* grow weary of their *Favourites* when they have nothing more to bestow on them: Or that *Favourites* themselves grow weary of the *Court*, when they expect nothing more from it.

VI. *Courts* would soon be turned into *Deserts*, and *Kings* left by themselves, if Men were once rid of *Vanity* and *Interest*; but most People are contented to be Slaves at *Court*, so they may domineer elsewhere.

VII. There is no other study, but how to please in the Court of Princes, because there a Man makes his Fortune by rendring himself agreeable. Hence it comes that *Courtiers* are so polisht: On the contrary, in Towns and Republics, where Men manage their Affairs by Labour, the last of their Cares is to please, and 'tis that which renders them so Clownish.

VIII. The Wheels, the Springs, the Movements, all is hidden in a *Watch*, and nothing to be seen except the Needle, which insensibly goes round. This is the *Image* of a *Courtier*, and so much the truer, that after many fair steps; he often returns to the same point from whence he first set out.

VIII. If *Favour* places a Man above his Equals, his Fall places him below them.

IX. That Man that has seen the *Court*, has seen the fairest and beautifullest part of the World; and if he can despise the *Court* af-

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ter he has seen it, he can as well despise all the World.

X. The Town makes a Man nauseate the *Country*; the Court creates a disgust for the Town. The *Court* it self puts a Wise Man out of conceit with it, and gives him a hankering after Privacy and Retirement.

XI. A *Favourite* has no *Retinue*; he is without Engagements, without Ties: He may be surrounded with a crowd of Relations and *Creatures*, but he is contiguous to nothing, he stands by himself.

XII. An old *Courtier* of good Sense and Memory, is a Treasure of an inestimable value. He is full of Transactions and Maxims; in him we find the History of the Times adorned with many curious Circumstances, not to be found any where else; and of him we may learn Rules for the Conduct of our Affairs and Manners, which are so much the surer, as they are grounded on Experience.

XIII. It is as hard to define the *Court*, as to give a true Name to changeable Colours.

XIV. The *Country* is the Place from whence the *Court*, as in its true distance, appears a thing full of Charms, and worth our Admiration. But if a Man come near it, its Perfections decrease, just as those of a fine *Landskip*, when you behold it at a close view.

XV. The *Court* does neither make a Man happy, nor suffer him to be so elsewhere.

XVI. As

XVI. As it is good for a Gentleman to *Travel*, ſo it is to ſee the *Court*. When he firſt comes to it, he diſcovers there, as it were, a new World, where *Vice* and *Politeneſs* have an equal ſway, and where a Man advantageouſly improves both good and bad *Qualities*.

XVII. The *Court* is like a ſtately Edifice of Marble, I mean, becauſe thoſe that compoſe it are very hard, but very well poliſht.

XVIII. Nothing ſo deforms certain *Courtiers*, as the Preſence of the Prince; it ſo alters their Air, and debaſes their Looks, that a Man can ſcarce know them by their Faces. Proud inſolent Men are the moſt diſfigur'd, for they loſe moſt of their own; but a modeſt Man keeps his natural Countenance; he has nothing to reform.

XIX. It is oftentimes as dangerous to make the firſt ſteps at *Court*, as it is not to make them.

XX. You are a *Good Man*, you neither Court the Favour nor the Reſentments of *Favourites*: You mind your own Buſineſs, and wholly apply your ſelf to your *Prince* and *Duty*—Mark my Prophecy, *You are Undone*.

XXI. As difficult as it is to get a conſiderable Place at *Court*, it is much harder yet to make one's ſelf worthy of it.

XXII. It is hard to determine which of the two is the greater ſhame, either to be deny'd a Place we deſerve, or granted one we deſerve not.

XXIII. Courtiers generally pay Services with Smoak and fair Words, and uſe a world of unprofitable Ceremony to mortifie an honeſt Man.

Courage,

Courage, Valour, Cowardise.

I. THE Love of *Honour* and *Glory*, the Fear of *Shame*, the design of promoting an *Interest*, the desire of making Life easie and comfortable, and the longing of pulling down others, are oftentimes the causes of that *Valour*, so much extoll'd in the World.

II. *Valour* in private *Soldiers* is a hazardous Trade, to which they have bound themselves to get a Livelihood.

III. Perfect *Valour* and absolute *Cowardise* are Extreams that few Men fall into. The vast middle space contains all the other kinds and degrees of *Courage*, which differ no less from one another than Mens Faces or their Humours. Some Men are Valiant even to *Temerity*, in the beginning of the *Action*, that are easily disheartned and dejected, if it continue: Some satisfie themselves with having done what was necessary to maintain their *Honour* and *Reputation*, and will hardly be prevail'd upon to do any thing besides: Some have the command of their *Fears*, and Master them only by intervals: Others are sometimes carry'd away by general *Terrors*: Others throw themselves into the *Action*, not daring to maintain their own Post: The *Courage* of some has been inur'd and harden'd against great *Dangers*, by their habit and familiarity with small ones: Some are Valiant with a *Sword*, that fear a *Musket-shot*; and others are unconcern'd at the discharge of a *Musket*, and frighted at the sight of a naked

Sword. All these different sorts of *Courage* agree in this, that Night, as it encreases the *Fear*, so it conceals both brave and base *Actions*, and gives every body opportunity of saving himself. There is still another more general Tenderness of a Man's self, for you meet with no body, that does as much as he would be capable to do, if he was but sure to come off safe: So that it is very plain, that let a Man be never so *Stout*, yet the fear of *Death* does certainly give some damp to his *Courage*.

IV. True *Valour* consists in doing without Witnesses, what a Man is capable to do before all the World.

V. *Intrepidity* is an extraordinary Strength of *Mind*, which raises us above the Troubles and Perturbations which the Prospect of Dangers is apt to produce: And by this Strength it is, that *Heroes* remain undisturbed, and preserve the free use of their Reason, amidst the most amazing and terrible Accidents.

VI. *Intrepidity* is requisite to buoy up the Mind in *Plots* and *Conspiracies*; but *Valour* is alone sufficient to give a Man Constancy of Mind in honourable Actions, and the hazards of War.

VII. Most Men expose themselves enough in an Engagement to secure their *Honour*; but very few are willing to expose themselves so far, as the Design they go upon requires, to render it successful.

VIII. Men are as fond of their Lives, as desirous of getting Honour; which is the reason why Men of *Gallantry* use as many dextrous Shifts and Stratagems to decline *Death*, as your

Litigious Knaves do to secure their Estates.

IX. He cannot answer for his own *Courage*, who was never in any danger.

X. *Cowardise* is a dangerous *Failing* to tell those of, that we would reclaim from.

XI. *Valour* was assign'd to Men, and *Chastity* to Women, as their principal Virtues, because they are the hardest to practise: When these Virtues are not sustain'd and kept up, either by Constitution or *Divine Grace*, they soon grow faint, and fall presently a Sacrifice to the *Love* of *Life* and *Pleasure*.

XII. If a Man would define *Victory*, he must be tempted to call her with the Poets, *The Daughter of Heaven*; since her Original is not to be found upon Earth: And indeed it is the effect of a thousand Actions, which instead of aiming at it, have no other Prospect than the particular *Interest* of each Combatant. For all those that make up an *Army* seeking their own Honour and Preferment, procure so great and so universal a *Good*.

XIII. *Cowards* can never be fit for great Undertakings; Their easie belief of Dangers suppresses their best form'd Designs, and so confounds their Judgments, that imaginary Suspicions pass with them for real Obstacles.

XIV. Of all Enemies those of a *Cowardly* Temper are most to be feared; their want of *Courage* makes them use private Revenges and Treacheries, when a Valiant Man attacks you openly, and gives you warning that you may stand upon your Guard.

XV. *Cowards* are of all Men the most distrustful, credulous and cruel. Their fearful Constitution makes them apprehensive of imaginary Dangers, and Enemies; and puts them upon revenging Plots and Conspiracies, which have oftentimes no reality, but in there wounded Fancy.

* XVI. *Courage*, without the Softness of Humane Courtesie and Candor, is but a savage and outrageous Brutality.

* XVII. Let the Numbers be what they will, that *Army* is ever beaten where the *fright* first enters.

* XVIII. Natural *Infirmities* are well nigh insuperable; and Men that are *Cowards* by Complexion, are hardly to be made Valiant by Discourse: But they are conscious yet of the Scandal of that Weakness, and may make a shift, perhaps, to reason themselves now and then into a kind of temporary Resolution, which they have not the power afterwards to go thorough with.

Constancy, Inconstancy.

I. *Constancy* in *Love* is generally a perpetual *Inconstancy*, which fixes our Hearts to all the Accomplishments of the Party beloved successively; sometimes admiring one, sometimes another: So that this *Constancy* is no better than a fickle Humor settled, if I may so speak, and confin'd within the compass of one Person.

II. *Constancy* in *Love*, is of two sorts: One proceeds from the discovery of new Perfections in those we Love; the other from a point of Honour

Honour, and a taking a pride in being *Constant*.

III. There is an *Inconstancy* that proceeds from an unsettled *Judgment*, a natural Levity and Weakness that Espouses all Opinions as they come, and thinks as other People think; and there is another much more excusable, that arises from a dislike and disapproving of the things themselves.

IV. The Violence some Men use upon themselves to be *Constant* to what they *Love*, is little better than *Inconstancy*.

V. There is no reason to reproach *Inconstancy*, as a great Crime; it is no more in the power of certain Persons to *love*, or not to *love*, than to be in health or out of order. All that one can reasonably demand from fickle Persons, is ingenuously to acknowledge their Levity, and not to add *Treachery* to *Inconstancy*.

VI. It is ordinary with some to exclaim against *Inconstancy*, and to decry those that desert them; when at the same time they are glad to have an Example of Change: For it happens but too often, that the best establisht *Friendships*, the most strict *Confidences* insensibly slacken; then we seek a Quarrel, we seem to be angry, to the end of finding some Pretence to set our selves at liberty.

Constancy, Resolution.

I. THE *Constancy* of *Philosophers* is often nothing else but the knack of concealing their secret Resentments and Perturbations.

II. We often fancy to be *Constant* and *Patient* in our Misfortunes, when we are truly dejected and cast down: We suffer without daring to hold up our Heads, just as *Cowards* let themselves be knockt o'th' Head, because they have not Courage enough to strike again.

III. No Man can be truly *good* and *sweet Natur'd* without *Constancy* and *Resolution*; They that seem to be so, have commonly an *Easiness* that quickly turns pievish and sowre.

IV. *Constancy*, or Resistance in Misfortunes, is only dwelling longer upon our Miseries; it appears the most amiable Virtue to those who are under no Afflictions, but is truly a new load to such as are.

Crimes, Ills, Harm.

I. SOme *Crimes* not only pass for innocent, but also get *Honour* and *Renown* by being committed, with more *Pomp* by a greater *Number*, and in a higher degree of Wickedness than others. Thus publick *Robberies* and *Plunderings* are styl'd *Noble Atchievements*; and the *Usurping* whole Countries, is dignified with the glorious Title of gaining *Conquests*.

II. We easily forget our *Faults*, when no body takes notice of them.

III. Some Men are so *good*, that one cannot fairly believe any thing *ill* of them without the Demonstration of seeing it our selves: but never any were so *good*, that we should be astonisht when we do see it.

IV. Those

IV. Thoſe that find no Diſpoſition in themſelves to be guilty of great *Faults*, are not apt upon ſlight Grounds to ſuſpect others of them.

V. Our *Repentances* are generally not ſo much a *Concern* and *Remorſe* for the *Ills* we have done; as a dread of thoſe we are in danger of ſuffering.

VI. *Innocence* does not find near ſo much Protection as *Guilt*.

VII. The *Ill* we do never brings ſo much Hatred and Perſecution upon us, as our good *Qualities*.

VIII. Men frequently do *good*, only to get an opportunity of doing *ill* with greater ſecurity.

IX. It is ſafer to do ſome Men *Hurt*, than to do them too much *good*.

X. No Man can be truly *Good*, but ſuch as are in a Station that gives them the Power of revenging the Wrongs that are done them.

XI. Reaſon and Conſcience are ſo Sacred, that the greateſt Villanies are ſtill countenanced under that Cloak and Colour.

XII. *Quarrels* would never laſt long, were the *Wrong* only of one ſide.

XIII. Some *Heroes* have been accounted ſo for being greatly *Ill*, no leſs than others for being greatly *Good*.

XIV. We often forgive thoſe that have *injur'd us*, but we can never pardon thoſe we have *injur'd*.

XV. There are but few Men wiſe enough to know all the Miſchief they do.

XVI. The *Violences* we commit upon our ſelves, are oftentimes more painful, than thoſe which other People uſe toward us.

XVII. There are ſome miſchievous Men in

the World, that would not be able to do half so much hurt, if they had no Goodness at all.

XVIII. Nothing more discredits the Violence of Wicked Men, than the Moderation of the Good; and Persecutors never become more odious, than by the Wisdom of those whom they persecute.

*XIX. Innocence is no Protection against the Arbitrary Cruelty of a Tyrannical Power; for, accusing is proving, where Malice and Force are join'd in the Prosecution: Arguments then are but foolish Things, nay the very Merits, Virtues and good Offices of the Person accus'd, are improved to his Condemnation.

Custom.

*I. *Custom* is the Plague of *Wise* Men, and the Idol of *Fools*.

II. There is no Life so regular, where particular Actions don't sometimes exceed the general habit and conduct.

*III. Mens Thoughts are much according to their Inclinations; their Discourse and Speeches according to their Learning and infused Opinions; but their Deeds are after, as they have been accustomed.

Cunning, Tricks, Shifts, Treachery.

I. THe subtleft *Feint* and *Dissimulation*, is to pretend being caught; for a Man is never so easily over-reach'd, as when he is thinking to over-reach others.

II. The

II. The most *cunning* Men pretend to blame *Tricking*; that they may use it with more security themselves, upon some great Occasion or Interest.

III. Frequent *Cunnings* and *Fetches*, argue a shallow little *Wit*; and it generally falls out, that he that conceals himself in one *Instance*, betrays himself as much by it in another.

IV. Those that have been over-reach'd by some of our *Tricks*, do not seem near so foolish and ridiculous to us, as we our selves are in our own Opinion, when they have been too *cunning* for us.

V. It is very hard to determine whether an Universal Goodness, shew'd to all the world, without distinction, be the effect of *Good-Nature*, or great *Cunning* and *Address*.

VI. *Lies*, *Artifices* and *Tricks*, are as sure Marks of a low and poor Spirit, as false Mony is of a poor and low *Purse*.

VII. There is not a greater *Pest* in Humane Society, than a Perverse Craft, under the Mask of Simplicity.

VIII. The main Business of the World is nothing but Sharping and putting Tricks upon one another by turns.

IX. 'Tis a good Discretion, when a Body has to do with an Adversary, that is either too crafty, or too strong for him, to turn him off to his Match; but it would be a cleverer way yet, to encounter the Stratagem, and to defeat one Sham with another.

X. 'Tis a fair step in *Cunning* and *Subtilty*, the possessing of other People with the belief that we are but indifferently so.

XI. *Cun-*

XI. *Cunning* is neither a very good nor a very bad *Quality*; it floats, if I may so speak, betwixt *Virtue* and *Vice*: And upon all occasions it may, nay perhaps it ought to be improved by *Prudence*.

XII. *Cunning* is the near occasion of *Cheat*; from one to the other, there is but one step, and a slippery one too, I mean a *Lye*; if a Man adds this to *Cunning*, he makes it an *Imposture*.

XIII. With those, who out of *Cunning* hearken all, and speak little, the best Method is either to speak little, or to speak very much, and say little.

*XIV. There is nothing looks sillier than a *Crafty Knave* out-witted, and beaten at his own play.

*XV. There is no trusting to the fair Words of those that have both an Interest and an Inclination to destroy us; especially when the Design is carried on under the Mask of a friendly Office. It is but reasonable to oppose Art to Art, and where we suspect false play, to encounter one Trick with another; provided always that it be manag'd without breach of Faith, and within the compass of Honour, Honesty and good Manners.

*XVI. Of all scandalous and lewd Offices, *Treachery* is certainly the basest; 'tis a Sin against common Faith, Honour and Society; a Villany in short, that's never to be approv'd, how convenient soever it is in some Cases to be made use of.

*XVII. All Traytors are Mercenaries; and whoever betrays one Master for Advantage, will betray another for a better Price.

Distraction,

Detraction, Slander, Tale-Bearers.

I. 'TIs a pitiful ſneaking ſort of Life, that of a *Back-biter*; always to be pecking at, and feeding upon the Imperfections of others.

II. Generally ſpeaking, it were a good Bargain, to renounce all that *good* Men can ſay of us, upon condition they would ſay no *ill*.

III. Too tender a Senſe of what other People ſay *ill* of us, does but entertain the *Malice* of the *World*, which deſires no more than that it may diſturb us.

IV. The abſolute want of ſuch a Senſe, ſo as to be moved at nothing they ſay, is a contrary Extream, that produces the ſame effect. This is ſuch a ſort of Contempt as the *World* is concerned to Revenge it ſelf upon.

V. There is a middle State and Temper to be found between theſe two Extreams; which inclines the *World* to make Allowances for ſome Actions in one Man, which yet they condemn without any Mercy in others. This makes the mighty difference between *Ladies*, that yet have taken the ſame liberties; ſo that ſome are run down, and it is ſcandalous to be ſeen in their Company; and others are eſteem'd as Chaſt as *Nuns*, and no Reflections caſt upon them.

VI. We ſpeak *ill* of other People, generally not ſo much out of *Malice* as *Pride*.

Detraction,

VII. I hear ſo very ill a Character of ſuch a Man, and I find him ſo very good, that I am apt to think that he has ſome troubleſome *Merit*, that drowns that of other People.

VIII. A Wiſe Man ought not to be concern'd at what is ſaid againſt him; for if what they ſay of us be true, it is our buſineſs rather to correct our ſelves, than for others to contain themſelves. If what is ſaid of us be falſe, ſo ſoon as we ſhall ſhew a concern at it, we make it ſuſpected for Truth. The contempt of ſuch Diſcourſes diſcredits them, and takes away the Pleaſure from thoſe that make them.

* IX. There is hardly ſuch another Peſt in a Common-wealth, as a Conſort of Paraſites, that feed Governours with falſe Repreſentations and Reports of Men and of Things: They firſt betray their Maſters to Diſhonour and Ruine, and then when they find the Veſſel ſinking, ſave themſelves in the Long-Boat.

* X. Buſie-Bodies and Intermedlers, are a dangerous ſort of People to have to do withal; for there's no Miſchief that may not be wrought by the craft and manage of a Double Tongue, with a fooliſh Credulity to work upon. There's hardly a greater Peſt to Government, Converſation, the Peace of Societies, Relations and Families, than officious Tale-bearers, Whiſperers, and buſie Intermedlers: Theſe Pick-thanks are enough to ſet Mankind together by the Ears; they live upon Calumny and Slander, and cover themſelves too under the Seal of Secrecy and Friendſhip. The Sin of Traducing is Diabolical, accord-

according to the very Letter; and if the Office be artificially manag'd, 'tis enough to put the whole World into a Flame, and no body the wiser which way it came. The Miſchief may be promoted by Miſrepreſenting, Miſunderſtanding, or Miſinterpreting our Neighbors Thoughts, Words and Deeds; and no Wound ſo mortal as that where the Poyſon works under a pretence of Kindneſs: Nay, there are ways of Commendation and Inſinuation, of Affection and Eſteem, that kill a Man as ſure as a Gun. This Practice is the Bane of all Truſt, and it is as frequent in the Intrigues of Courts and States, as in the moſt ordinary Accidents of Life.' Tis enough to break the neck of all Honeſt Purpoſes, to ſuppreſs all generous and publick ſpirited Motions, and to ſtifle all honourable Inclinations in the very Conception. But next to the Practice of theſe lewd Offices, deliver all Honeſt Men from, lying at the Mercy of thoſe that encourage and entertain them.

Deſigns, Undertakings, Succeſs,

I. HE that minds and buſies himſelf about ſmall *Intereſts*, becomes uſually unfit for great *Undertakings*.

II. Though an Action appear never ſo bright and glorious in it ſelf, it is not to be accounted great, if it be not the effect of *Wiſdom* and *Deſign*.

Great

III. Great Men's Honour ought always to be rated by the Methods they employ'd to carry on and accompliſh their *Deſigns*.

IV. A Wiſe Man ſhould order his *Deſigns*, and ſet all his *Intereſts* in their proper Places. This Order is often diſturb'd by a fooliſh *Greedineſs*, which while it puts us upon purſuing ſeveral things at once, makes us eager for matters of leſs Conſideration; and we let the Main go, while we graſp at the Acceſſories.

V. There muſt be a true *Proportion* of the *Actions*, to the *Deſigns*, without which it is impoſſible for a Man to gain his Ends.

VI. There are a World of *Proceedings*, that appear odd and ridiculous, which yet are grounded upon ſecret *Reaſons*, that are very ſolid and ſubſtantial.

VII. It is hard to determine, whether a clear, open and honourable *Proceeding*, be the reſult of good *Principles*, or ſubtile *Craft* and *Addreſs*.

VIII. It is with ſome *Affairs*, as it is with moſt Diſeaſes; they are rather ſowr'd and exaſperated, than allay'd by untimely *Remedies*: And the height of Skill and Wiſdom, is to know when they can bear the *handling*.

IX. There are but very few things impoſſible in their own Nature; and we want not *Means* to conquer *Difficulties*, ſo much as *Application* and *Reſolution* in the uſe of Means.

X. The diſlike we commonly have of *Negotiators* (or *Arbitrators*) ariſes from their being generally apt to ſacrifice all the *Intereſt* of their *Friends*, for the advancing and bringing about their *Negotiation*, which they make their own

Intereſt,

Interest, by the Credit of having ſucceeded in their *Undertakings*.

XI. It is generally in Matters of no great moment, where we venture not to believe *Probabilities*.

XII. We ſhould deſire very few things *paſſionately*, if we did but perfectly know the *Nature* of the thing we deſire.

XIII. In great *Undertakings*, the improving of *Opportunities* goes a greater way than the ſtarting of them.

XIV. No Commendations are thought too great for *Prudence*: And yet the higheſt pitch of it cannot enſure a Man the moſt inconſiderable *Event*.

XV. We ſhould often *bluſh* for our beſt *Actions*, if the World did but ſee all the *Motives* upon which they were grounded.

XVI. Good *Succeſs* is often owing to want of Judgment; for a nice *Diſcretion* keeps a Man from venturing upon ſeveral Attempts, which mere want of Conſideration makes frequently turn to good account.

XVII. Our *Actions* are like the laſt Syllables of *Words*, which every Man makes Rhime to what he thinks fit.

XVIII. We execute *ſlowly*, what we reſolve upon *unwillingly*.

XIX. Any thing that is extraordinary looks *great*, if the *Succeſs* be favourable; as every thing that's *great* looks *fooliſh*, if the *Succeſs* be contrary.

XX. There is a critical Point in the *declining* of all *States*, where their Ruin would be unavoidable, if one knew how eaſie it were to de-

ſtroy

ſtroy them; but for want of fore-ſight clear enough, or a ſufficient Courage, Men are content with a little, when they might do more, making either the *Meanneſs* of *Spirit*, or the want of *Greatneſs* in the *Soul*, paſs for Prudence.

XXI. Whatever we undertake, we muſt propoſe to our Thoughts ſome great and extraordinary aim, and even ſuch as is above our reach: For we could hardly be perſwaded to begin our Journey, if we were ſure to go no farther than we really ſhall.

* XXII. There is not any thing ſo ſmall, but there goes Art and Application toward the acquiring of it.

* XXIII. 'Tis of mighty Uſe to Men in any great and daring *Attempt*, to have their Followers and others think, there is *Deſtiny* in their behalf; that they are *God's Inſtruments*, only accompliſhing what he has long deſign'd they ſhould; this renders them both moſt violent in their Motions, and incurable either by any Admonitions, or even almoſt by any Unſucceſsfulneſs or Diſcouragements.

* XXIV. Any thing is a good *Reaſon* for a *Way* to him, who before-hand is reſolv'd to take it; he blames or commends, condemns or juſtifies, as a Corrupt *Party*, not as an equal *Judge*. *Self-Love* ſteers all its Determinations; and following all its Windings, it is never true to the reality of the thing, but to its own concern therein; which being differently affected by any ways, at different Times, it accordingly either applauds or decrys them, and has a Judgment of them when they are in *our own* Caſe, and

and another, when they are in our *Neighbour's*.

* XXV. *Experience* makes many a Wise Man of a Fool; and *Security* makes many a Fool of a Wise Man.

* XXVI. There's no forcing *Nature* against her Biais, or inverting the Methods of Providence. Irregular Desires and unreasonable Undertakings must expect to meet with Disappointments: There is a proper Time for all Things, and nothing succeeds well, but what's done in Season.

* XXVII. Hasty Resolutions are seldom Fortunate, and it is a piece of necessary Prudence for a Man, before he resolves any thing, to consider what may be the Consequences of it.

* XXVIII. 'Tis matter of Skill and Address, when a Man cannot honestly compass what he would be at, to appear easie and indifferent upon all Repulses and Disappointments. Beside, it improves all our Disappointments into Providences, when we can let fall the vain desire of any thing, without feeling the loss of it.

* XXIX. *Improbability* and *Impossibility*, are two frightful Words to weaker Minds, but by diligent and wise Men, they are generally found to be only the Excuses of *Idleness* and *Ignorance*. For the most part, they lie not in the things themselves, but in Mens false Opinions concerning them; they are raised by *Opinions*, but are soon abolisht by *Works*. Many things that were at first improbable to the Minds of Men, are not so to their Eyes; many that seem'd unpracticable to their *Thoughts*, are quite otherwise to their *Hands*: Many that are too difficult for

their naked Hands, may be soon perform'd by the same Hands if they are strengthen'd by *Instruments*, and guided by *Methods*: Many that are unmanageable by a few Hands, and a few Instruments, are easie to the joint Force of a Multitude: Many that fail in one *Age*, may succeed by the renew'd Endeavours of *another*. It is not therefore the conceit or fancy of Men alone, that is of sufficient Authority to condemn the most unlikely things for impossible; unless they have been tempted in vain, by many *Eyes*, many *Hands*, many *Instruments*, and many *Ages*.

XXX. The Errors of *Young Men* are the ruine of Business; but the Errors of *Aged Men* amount but to this, that more might have been done, or sooner. *Young Men*, in the Conduct and Management of Affairs, embrace more than they can hold; stir more than they can quiet; fly to the end without Consideration of the Means and Degrees; pursue some few Principles, which they have chanc'd upon absurdly; care not to innovate, which draws unknown *Inconveniences*; Use extream Remedies at first, and that which doubles all Errors, will not acknowledge or retract them. *Men of Age* object too much, consult too long, adventure too little, repent too soon, and seldom drive Business home to the full period, but content themselves with a Mediocrity of Success. Therefore it is good to compound Employments of both; for that will be good for the *Present*, because the Vertues of either Age may correct the Defects of both; and good for *Succession*, that *Young Men* may be *Learners*, while *Old Men* are *Actors*.

Devotion,

Devotion, Religion, Hypocriſy.

I. THE *Devotion* of ſome *Ladies*, on the turning of their Years, is no better than a kind of Decency taken up to ſhelter themſelves from the Shame and the Jeſt of an antiquate *Beauty*; and to ſecure in every Change ſomething that may ſtill recommend them to the *World*.

II. The Profeſſors of ſtrict *Devotion*, who without abſolute Neceſſity engage themſelves in the Buſineſs and Commerce of the *World*, give us great cauſe to ſuſpect the reality of their *Devotion*.

III. All *Devotion* which is not grounded upon *Chriſtian Humility*, and the *Love* of one's Neighbour, is no better than Form and Pretence. 'Tis generally the *Pride* and *Pieviſhneſs* of *Philoſophy*; which thinks by deſpiſing the *World*, to revenge it ſelf upon all the Contempt and Diſſatisfaction Men have met with from it.

IV. True *Devotion* is a Temper of Mind purely Spiritual, and derives it ſelf from God; conſequently it is a very nice Thing, and ought to be obſerved very narrowly, and with exceeding Caution, by thoſe that would keep themſelves from being deceived in it.

V. The *Doctrines* of *Chriſtianity*, which ought to be derived from the Truths contain'd in the *Goſpel*, are generally deliver'd to us, according to the Temper and Complexion of our *Teachers*. Some, out of an exceeding Tenderneſs and Good-Nature, and others from a ſowre and

rugged Diſpoſition, form and employ differently the Mercy and Juſtice of *God*.

VI. There is always under the greateſt *Devotion*, a Proportion of *Self-Love*; great enough to ſet Bounds to our *Charity*.

VII. To conſider purely the Repoſe of this Life, it would be well if *Religion* had more or leſs influence upon Mankind. It compels, and does not ſubject enough; like ſome Politicks, that take away the Sweetneſs of *Liberty*, without bringing the Advantages of *Subjection*.

VIII. Nothing can be more fickle than the Judgment of Men, as to the *Religion* of others; they treat as impious Perſons thoſe who forſake the World for God's ſake; and thoſe as weak and decay'd in their Underſtanding, that ſacrifice *Fortune* to *Religion*.

IX. I queſtion a little the Perſwaſion of thoſe *Preachers*, who offering us the *Kingdom* of *Heaven* in Publick, Sollicit in particular a ſmall Benefice with the utmoſt importunity.

* X. There's no ſuch Maſque for the greateſt of Impieties, as a Veil of *Religion*.

* XI. Moſt People, Clergy as well as Laity, accommodate their *Religion* to their Profit; and reckon that to be the beſt Church there's moſt to be got by.

* XII. Men talk as if they believ'd in God; but they Live as if they thought there were none: For their very Prayers are often downright Mockeries, and their Vows and Promiſes are no more than *Words of Courſe*, which they never intend to make good.

* XIII.

* XIII. 'Tis a fault which is very incident to Men of *Devotion*, to ſtrive to make themſelves and their own Opinions ador'd, while they only ſeem zealous for the Honour of *God*. For when they have once form'd in themſelves a *perfect Model* of the *Will of God*, and have long confirm'd their Minds by continual thinking upon it, they are apt to contemn all others that agree not with them in ſome Particulars.

* XIV. Preſumption leads People to Infidelity in a Trice; and ſo by inſenſible degrees to Atheiſm: For when Men have once caſt off a Reverence for Religion, they are come within one ſtep of laughing at it.

* XV. There never was an Hypocrite ſo diſguis'd, but he had ſome Mark or other yet to be known by.

* XVI. A Religious Hypocrite is only a Devil dreſs'd up with a Ray about him, and tranſform'd into an Angel of Light. Take him in the very Raptures of his Devotions, and do but throw a parcel of *Church-Lands* in his way, he ſhall leap at the Sacrilege from the very Throne of his Glory, and Pick your Pocket, as a *French* Poet ſays of a *Jeſuit*, in the middle of his *Paternoſter*.

* XVII. A Man that repoſes and aſſures himſelf upon Divine Protection and Favour, gathers a Force and Faith, which Humane Nature in it ſelf could not obtain. Therefore, as *Atheiſm* is in all reſpects hateful, ſo in this; that it deprives Humane *Nature* of the means to exalt it ſelf above Humane *Frailty*.

* XVIII. It were better to have no Opinion

of *God* at all, than ſuch an one as is unworthy of him: For the one is Unbelief, and the other Contumely.

Education.

I. THE Breeding we give *Young People*, is oftentimes but an additional *Self-Love*, by which we make them have a better Conceit of themſelves.

* II. Leſſons and Precepts ought to be gilt and ſweetned, as we do Pills and Potions, ſo as to take off the diſguſt of the Remedy; for it holds both in *Virtue* and in *Health*, that we love to be inſtructed, as well as Phyſick'd with *Pleaſure*.

* III. Nothing makes a deeper *Impreſſion* upon the Minds of Children, or comes more lively to their Underſtanding, than thoſe inſtructive Notices, that are convey'd to them by Glances, Inſinuations and Surpize; and under the Cover of ſome Allegory and Riddle; naked Leſſons and Precepts have nothing the force that Images and Parables have upon our Minds and Affections. Beſide, that the very ſtudy to unriddle a Myſtery, furniſhes the Memory with more Tokens to remember it by.

* IV. The Foundations of Knowledge and Virtue are laid in our Childhood, and without an early Care and Attention, we are as good as loſt in our very Cradles; for the Principles that we imbibe in our Youth, we carry commonly to our Graves; and it is the the *Education* that makes

makes the Man. To speak all in a few words, *Children* are but *Blank Paper*, ready indifferently for any Impressions good or bad, (for they take all upon credit,) and it is much in the power of the first comer to write *Saint* or *Devil* upon't, which of the two he pleases; so that one step out of the way in the *Institution*, is enough to poyson the Peace and the Reputation of a whole Life.

* V. All the Extravagances of the lewdest Life are nothing else but the more consummated Follies and Disorders, of either a Mis-taught or a neglected Youth: Nay, all the publick Outrages of a destroying Tyranny and Oppression, are but Childish Appetites let alone till they are ungovernable. Wherefore Children should be moulded while their Tempers are yet pliant and ductile; for it is infinitely easier to prevent ill Habits, than to Master them; as the choaking of the Fountain is the surest way to cut off the Course of the River: It should be consider'd too that we have the Seeds of Virtue in us, as well as of Vice; and whenever we take a wrong Bias, 'tis not out of a moral Incapacity to do better, but for want of a careful Manage and Discipline to set us right at first.

* VI. It is not for every Twatling *Gossip*, or some empty *Pedant* to undertake so difficult a Province as the Education of Youth; for it requires a critical Nicety both of Wit and Judgment, to find out the Genius or the Propensions of a Child, and to divide so accurately betwixt the Good and the Evil, the Gracious and Perverse, as to hit the precise *Medium* of encourag-

ing the one, without diſcouraging the other. And this Faculty of diſcerning is not enough neither, without a watchful Aſſiduity of Application. The juſt Seaſon of doing things muſt be nick'd, and all Accidents obſerv'd and improv'd; for weak Minds are to be as narrowly attended as Sick Bodies. To ſay nothing of the infinite Curioſity of the Operation, in the forming of our Lives and Manners; and that not one Man of Ten Thouſand is competently qualified for the Office. Upon the whole Matter, there muſt be an Awe maintain'd on the one Hand, and at the ſame time, a Love and Reverence preſerv'd on the other. And all this muſt be order'd too, with ſo gentile a Softneſs of Addreſs, that we may not hazard, either the ſtifling or the quenching of generous Inclinations, by bearing too hard upon them, or the Licentiating of any thing that is Courſe and Vulgar, out of a fooliſh Facility, or a miſtaken Pity.

Elevation, Dignities, Authority.

I. THere is a kind of *Elevation* independent upon *Fortune*: 'Tis a certain *Air* of *Authority*, that ſeems to lay us out for great Things; 'tis a value we inſenſibly ſet upon our ſelves, an imperious Challenger of the Reſpects of other People; and a prevailing Quality that raiſes us more above them, than either *Birth* or *Honours*, or even *Deſert* it ſelf.

II. There

II. There is *Worth* sometimes without *Elevation* or *Preferment*; But very few Men arrive to *Honours* and *Dignities* without some *Merit* or other.

III. *Dignities* and *Honours* set off *Merit*, as good *Dressing* does handsome Persons.

IV. The generality of Men seem fitter for those *Employments* they have not, than for those they stand already possest of.

V. When a Man leaps into a great Preferment, to which he is neither advanced by degrees, nor raised before by his own Hopes; it is scarce possible for him to maintain his Post with Honour, and make the World think he deserves his *Character*.

VI. We may seem *great* in an *Employment below* our *desert*; but we generally look very little in one *above* it.

VII. Good Fortune almost always alters the Proceedings and the Air of a Man, and makes him quite another thing in all his Behaviour and Conversation. This is a great Weakness to trick and set one's self off with what is not our own. If *Virtue* were esteem'd above all other things, no *Favour*, no *Advancement*, would be able to change Men either in their *Temper* or *Countenance*.

VIII. It is a common thing to imagine we love a Man of great *Interest* and *Fortune*, with a very sincere *Passion*; But this is what we cannot be sure of till he be stripp'd of all the Advantages of *Power* and *Greatness*. Then one quickly discerns what it was that engag'd our Affection; if *Interest* were at the bottom of it, *Honour* may keep it up for some time, yet it quickly grows weary, and lets it fall to the ground. IX. *False*

IX. *False Greatness* is wild and untractable; for knowing her own weak side, she either hides her self, or never shews her self more than she thinks necessary to impose upon the World, and prevent being taken for what she really is, I mean, true *Littleness*. *True Greatness*, on the contrary, is free, courteous, and popular; she is contented to be seen and handled, and loses nothing by being examin'd at close view. The more a Man knows her, the more he admires her. She bends out of Humanity to her Inferiours, and returns back to her natural Size without straining her self; sometimes she neglects her self, and remits some of her Prerogatives, because she knows, she can resume them again at pleasure. She laughs, she plays, but still with Dignity. A Man approaches her with no less freedom than Circumspection; her Character is to be Noble and Easy; she inspires Men with Respect and Confidence, and makes some *Princes* appear *great*, without making us sensible that we are *little*.

X. Of all the Methods of making one's *Fortune* in the *World*, the readiest and most effectual, is to make other People find their *Interest* in doing us good.

XI. There are but two general Methods whereby Men raise themselves in the *World*, that is, either by a Man's own *Industry*, or the *Imbecillity* of others.

XII. We make a good Composition with our *Friends*, if being preferr'd to a considerable Post, they will count us among their Acquaintance.

XIII. It is not so difficult to raise one's self to a Place of great Trust, as to maintain one's self in it.

XIV. We

XIV. We ſee oftentimes Men fall from a high Fortune, by the ſame defaults that had raiſed them to it.

* XV. To ſcorn the Pomp and Greatneſs of the World before a Man knows them, does proceed rather from ill Manners, than Magnanimity.

* XVI. Might and Right are inſeparable in the Opinion of the World; and he that has the longer Sword, ſhall never want either Lawyers or Divines to defend his Claim.

* XVII. People ſhould have Care how they engage themſelves in Partnerſhips with Men, that are too mighty for them, whether it be in Mony, Pleaſure, or Buſineſs; for in unequal Alliances, the Poor and the Weak lie at the Mercy of the Rich and the Powerful, and no remedy but Patience and Reſignation. Men in Power plunge their Clients into the Mud, with a Ring about their Necks; ſo that let them bring up what they will, nothing goes down with them that they ſhall be ever the better for: And when they come in concluſion to caſt up the Profit and Loſs of the Purchaſe, or the Project; what betwixt Force, Intereſt, and good Manners, the Adventurer ſcapes well if he can but get off at laſt with his *Labour for his Pains.*

* XVIII. There are ſome malicious ſpiteful People, that take ſo much Pleaſure in the deſign of hurting others, as not to feel and underſtand that they only hurt themſelves. This is the Caſe of thoſe that will be trying Maſteries with their Superiours, and biting of that which is too hard for their Teeth; but this is no better than downright Madneſs, to ſtrike where we have no power

Power to hurt, and to contend where we are ſure to be worſted.

XIX. Men in *great Place* are thrice *Servants*; Servants of the *Sovereign* or *State*; Servants of *Fame*; and Servants of *Buſineſs*. So as they have no Freedom either in their *Perſons*, in their *Actions*, or in their *Times*.

XX. It is a ſtrange deſire to ſeek *Power* and to loſe *Liberty*; or to ſeek Power over *others*, and to loſe Power over a Man's own ſelf.

XXI. The Advantages of the *Great Ones* over other People are in ſome reſpects extraordinary. I can yield them their Choice Diſhes, their Rich Furniture, their fine Liveries, their Dogs, Horſes, Jeſters and Flatterers; but I cannot but envy their Happineſs, of having in their Service thoſe that are equal, nay ſometimes Superiour to them in Wit and noble Inclinations.

XXII. It coſts the *Great Ones* ſo little to be generous in Words; and their *Quality* ſo much diſpenſes with them, for not performing what they Promiſe; that I look upon it as a great piece of *Modeſty*, their not being more free of their *Promiſes*.

XXIII. We get a great deal more by forſaking the great Ones, than by complaining of them.

XXIV. A Coldneſs in thoſe that are above us, a neglect in not returning a Civility, makes us perfectly hate them; but a Salute or a Smile, brings 'em back to our Reconciliation.

XXV. There are a ſort of haughty proud Men, that are humbl'd and *tam'd*, if I may uſe the Expreſſion, by the Preferment of their Competitors. This Misfortune ſometimes prevails upon them ſo far, as to make them return you a Salute;

lute: But *Time*, the great Waſter of all Things, inſenſibly ſoftens their Grief, and puts them at laſt into their natural byaſs.

XXVI. 'Tis mere Hypocriſy for a Man in an Eminent Station, not to take at firſt the place which is due to his Quality, and which no body diſputes with him: It is an eaſie matter for him to be Modeſt; for if he throws himſelf into a Crowd, every body preſently ſhrinks back to make way for him; or if he ſits below his Rank, all the reſt of the Company preſently forces him to ſit higher. Modeſty is of much harder digeſtion to Men of an inferiour Condition; for if they chance to be in a Crowd, they run the hazard of being ſqueez'd to death; or if they chuſe to ſit in an uneaſie Place, they are ſure to be left to the free Enjoyment of it.

XXVII. The *Great Ones* have no reaſon to love the Firſt Times; they are not favourable to them in the leaſt: 'Tis a kind of Mortification for them to ſee that we all come from Brothers and Siſters, and that all Men compoſe but one Family, whoſe ſeveral Members only differ as to the degrees of Kindred.

XXVIII. If the *Great Ones* have the Opportunities of doing us good, they have ſeldom the good will to do it; and if they have a mind to do us harm, they do not always find the Occaſions; ſo that a Man may be extreamly miſtaken in the kind and degree of Worſhip he pays them, upon the account of the good or ill he expects from them: We ought to honour and reſpect them, becauſe they are *great* and we are *little*, and becauſe there are others *leſs* than we that reſpect us.

XXIX.

XXIX. We ought to be very much reserv'd upon the *Great Ones*: There is generally a great deal of Flattery in the Praises we give them; and it is as dangerous to speak ill of them when they are alive, as 'tis base when they are out of the way.

* XXX. It is a common thing for Men to hate the Authors of their Preferments, as the Witnesses of their mean Original.

* XXXI. A Man that enters the *World* must be *Industrious*, but not affected in disclosing his *Abilities*: The best way is to observe a *Gradation*, for the lowest steps to *Greatness* are the most secure; but swift Rises are often attended with precipitate Falls; and what is soonest got, is generally short in the Possession.

* XXXII. A Man rais'd to *Grandeur*, that makes others find their Fortunes in his, joins a great *Merit* to a great *Happiness*: He is not the more happy by the Wealth which he enjoys, than by that which he knows how to give.

* XXXIII. 'Tis a Consolation for *Inferiour* Persons to find their Infirmities in those that have the Authority to govern them; and a great delight to those that are distinguished by *Power*, to be made, like others, for *Pleasures*.

* XXXIV. He that is *asham'd* of a mean *Condition*, would be proud of a Splendid one.

* XXXV. Great Men had need borrow other Mens Opinions, to think themselves happy; for if they judge by their own Feeling, they cannot find it.

* XXXVI. In *Place* there is License to do Good and Evil, whereof the latter is a Curse; for

for in Evil the best Condition is not to *Will*, the second not to *Can*; but power to do good is the true and lawful end of Aspiring; for good Thoughts, tho God accept them, yet towards Men are little better than good Dreams, except they be put in use, and that cannot be without *Power* and *Place*.

* XXXVII. A *Place* shews the Man; some for the better, and some for the worse.

* XXXVIII. It is an assured sign of a worthy and generous Spirit, whom *Honour* mends; for *Honour* is, or should be, the place of *Virtue*: And as in Nature things move violently to their *Place*, and calmly in their *Place*: So Virtue in Ambition is violent, in Authority settled and calm.

* XXXIX. *Ostentation* and *Pride*, upon the account of *Honours* and *Preferments*, is much more offensive, than upon any personal Qualifications. It argues Men do not deserve great Places, when they can value themselves upon them; if a Man would be truly valued, the way to it is to be illustriously *Good*. For even the greatest Men are more respected for the Eminence of their *Parts* and *Virtue*, than for that of their *Fortune*.

* XL. Great *Offices* and great *Honours* are most truly said to be great Burdens; the slavery of them is but so much the greater, because it concerns the Service of the *Publick*, who of all Masters is the hardest to be pleas'd.

XLI. 'Tis no small Misfortune for Great Men to have but few things to wish or hope for, and to have thousands to lose.

Envy.

Envy.

I. MEN are often ſo fooliſh as to boaſt and value themſelves upon their *Paſſions*, even thoſe that are moſt vicious. But Envy is ſo ungenerous and ſhameful a Paſſion, that no body ever had the Confidence to own it.

II. There is ſomething to be ſaid for *Jealouſie*, becauſe it only deſigns the Preſervation of ſome good, which we either have, or think we have a right to. But *Envy* is a raging Madneſs that cannot be ſatisfied with the good of any body.

III. The Applauſe we give to Men that are juſt ſetting up for Reputation in the *World*, is often from a Spirit of *Envy*, and a ſecret way of detracting from others, that have eſtabliſhed a good Reputation to themſelves already.

IV. Our *Envy* out lives generally the Proſperity of thoſe we *Envy*.

V. There are fewer Men free from *Envy*, than void of *Intereſt*.

VI. If we look nicely into the ſeveral Effects of *Envy*, it will be found to carry a Man farther from his *Duty*, than *Intereſt* does.

VII. The ſureſt ſign of a great and noble *Soul*, is to be free from *Envy*.

VIII. *Envy* is leſs capable of *Reconciliation*, than *Hatred*.

IX. That Man that complains of being born to Misfortunes and Croſſes, might in a great meaſure become happy by the Proſperity of his Friends

Friends and Relations, but *Envy* bereaves him of this laſt Shift.

X. *Envy* pretends to no other Happineſs than what it derives from the Miſery of other People, and will rather eat nothing it ſelf, than not ſtarve thoſe that would. There is in this Malevolence ſomewhat of the Puniſhment, as well as the Spite of the Damn'd: They take delight in other Peoples Miſeries, and at the ſame time are their own Tormentors.

* XI. A Man that has no Vertue in himſelf, ever *envies* Virtue in others. For Men's Minds will either feed upon their own Good, or upon others Evil; and who wanteth the one, will prey upon the other; and who is ſo out of hope to attain to anothers Virtue, will ſeek to come at even hand by depreſſing anothers Fortune.

* XII. Men of Noble Birth are noted to be *Envious* towards new Nobility when they riſe: For the diſtance is alter'd; and it is like a deceit of the Eye, that when others come on, they think themſelves go back.

* XIII. They that deſire to excel in too many Matters, out of Levity and Vain-Glory, are ever *Envious*; for they cannot want work, it being impoſſible but many in ſome one of thoſe things ſhould ſurpaſs them.

Examples, Imitation.

I. NOthing is of ſo infectious and peſtilent a Nature as *Example*; and no Man does any exceeding good, or very ill thing, but it produces others of the ſame kind. We imitate the Good out of *Emulation*, and the bad out of our natural *Corruption* and *Malignity*; which being confin'd and kept up cloſe by *Shame*, is unlockt and let looſe by *Example*.

II. *Imitation* always ſucceeds ill; and whatever is counterfeit and affected, grows nauſeous and diſgraceful, with thoſe things, which when *Natural*, are moſt graceful and charming.

III. We are better pleas'd with thoſe that ſtrive to *imitate* us, than with thoſe that endeavour to *equal* us. For *Imitation* argues *Eſteem*; but a deſire of *Equality* argues *Envy*.

* IV. *Authority* in Sin is an incentive to it; and it is at leaſt an Excuſe, if not a Warrant, to tranſgreſs after great *Examples*.

* V. 'Tis as much as a Man's Life, Fortune and Reputation are worth, to keep *good Company*, (over and above the Contagion of lewd Examples) for as *Birds of a Feather will flock together*; ſo if the good and the bad be taken together, they muſt expect to go the way of all Fleſh together.

* VI. People that live by Example ſhould do well to look very narrowly into the Force and Authority of the Precedent, without ſaying or doing things at a venture; for that may become

come one Man, which would be abſolutely intolerable in another, under differing Circumſtances.

* VII. He that follows Nature is never out of his way; and that which is beſt for every Man, is fitteſt for him too: He does it with eaſe and ſucceſs, whereas all *Imitation* is putid and ſervile.

Failings, Defects.

I. EVery Man generally finds thoſe *Faults* in others, which others find in him.

II. If we had no *Failings* of our own, we ſhould not be half ſo much delighted, as we are, at the diſcovery of thoſe of other People.

III. Men are not ſo unacquainted with their own *Failings*, as we are apt to imagine; for they are ſeldom in the wrong, when we hear them talk of their Conduct. The ſame *Self-Love* that blinds them at other times, guides them on theſe occaſions, with ſo quick and penetrating a *Light*, as to make them either ſuppreſs, or diſguiſe the leaſt matters that are liable to be condemned.

IV. Our bad *Qualities* generally take better in the intercourſe of familiar Converſation, than our good ones.

V. The *defects* of the *Mind*, like the Wrinkles and Blemiſhes of the *Face*, grow ſtill proportionably with Age.

VI. Men make themſelves ridiculous, not ſo much

much by the *Qualities* they have, as by the Affectation of those they have not.

VII. As some Men displease with *Merit*, so on the other hand, some are pleasant and agreeable with *Failings*.

VIII. We confess our *Faults* by that Sincerity, to make amends for the injury they have done us in the Esteem of others.

IX. 'Tis only for great Men, to have great *Failings*.

X. The *Defects* of the *Mind* are like *Wounds* in the *Body*; which never can be so well heal'd up, but there remains still a *Scar*, which is in a continual Danger to break out again.

XI. We own our small *Failings*, with a design, to make People believe that we have no great ones.

XII. There are some *Failings*, which when ingeniously manag'd and improv'd, make a brighter shew than *Virtue* it self.

XIII. We have not the Confidence to say in general Terms, that our selves have no ill *Qualities*, and that our Enemies have no good ones; but when we talk of Particulars, we are pretty near thinking so.

XIV. The greatest part of our *Faults* are more excusable, than the Methods we commonly use to conceal them.

XV. We value our selves and take a pride in the *Faults* most distant from our own; when we are fickle and irresolute, we brag of being obstinate and peremptory.

XVI. We easily forgive our *Friends* those *Faults*, that are not contrary to our Interests.

XVII.

XVII. Moſt Men attempt to vindicate and take a pride in thoſe *Faults* they have no deſign to mend.

XVIII. A great many Men, as if they had not *Faults* enough, are ſtill perpetually adding to the number of them, by the Affectation of ſome particular *Qualities*, which they cheriſh and cultivate ſo carefully, that they come at laſt to be *natural*, and paſt their power to mend, though they would.

XIX. Moſt Men are aſham'd of their *Self-conceit*, when they come to know their *Failings*.

XX. *Gravity* is a myſterious Behaviour of the *Body*, to conceal the *Defects* of the *Mind*.

XXI. Proſperous Perſons ſeldom mend their *Faults*; they always think themſelves in the right, ſo long as *Fortune* Countenances their ill Conduct.

XXII. The Counterfeit Honeſt Man diſguiſes his *Faults* to others and himſelf; the true unaffected Honeſt Man knows his own *Failings* perfectly, and confeſſes them ingenuouſly.

XXIII. The grace of *Novelty*, and the length of *Cuſtom*, though never ſo oppoſite to each other, yet do both alike diſguiſe to us the *Failings* of our *Friends*.

XXIV. There are no good *Copies*, except ſuch as expoſe the *Ridicule* and *Folly* of the *Original*.

XXV. Few Men fear to be deſpis'd, except thoſe who really deſerve to be ſo.

XXVI. It argues a great Mind, the free and ſincere confeſſing both of our *Faults* and *Perfections*.

XXVII. Did Men but take as much care to

mend, as they do to conceal their *Failings*; they would both ſpare themſelves that trouble which Diſſimulation puts them to; and gain over and above the Commendations they aſpire to by their ſeeming Virtues.

XXVIII. When a Man has any notable Defect or Infirmity about him, whether by Nature or by Chance, 'tis the beſt of his play, to try the Humour, if he can turn it into a Faſhion.

XXIX. To deny our *Faults* when others are acquainted with them, ſerves but to make us the more ridiculous, by adding Arrogance to our firſt Error.

XXX. We may learn as much by other People's *Faults*, as by their *Inſtructions*.

XXXI. It is an ordinary *Failing* with moſt Men, never to be contented with their *Fortune*, or diſſatisfied with their *Wit*.

XXXII. As *Perfumes* affect more ſtrongly other People, than thoſe that carry 'em; ſo the *Failings* of others offend us much ſooner than our own. The continual Commerce we have with our Inclinations, diſguiſes them to us. Nothing is new in our ſelves, but every thing appears ſo in others. Our Reaſon contracts a kind of Familiarity and Friendſhip with our *Defaults*, when at the ſame time it weighs, examines and condemns thoſe of our Neighbours with the utmoſt Severities.

XXXIII. There is ne'er a Man ſo perfect and neceſſary to his *Friends*, but he has ſome *Defect* or other, that Counterbalances in ſome meaſure his good Qualities, and renders his loſs leſs ſenſible to thoſe that out-live him.

XXXIV.

XXXIV. Men are not ſo much aſham'd of their *Crimes*, as they are of their *Weakneſs* and *Vanity*. He that is openly Unjuſt, Violent, Perfidious and a Slanderer, conceals his *Love* or his *Ambition*, with no other deſign, than to conceal it only.

XXXV. Men labour under many Imperfections, that no body would take notice of, if themſelves were not over-ſollicitous to conceal them.

Families, Maſters, Servants.

I. MOſt *Maſters* cry out upon all *Servants*, that they are Rogues, and the Plagues of a *Family*; and if *Servants* ever come to be *Maſters*, they will ſay juſt the ſame thing. The Reaſon is, becauſe generally it is not the Qualities, but the Fortunes of Men, that make the difference between them.

II. *Families* are often inwardly torn and divided, by Diſtruſts, Jealouſies and Antipathies; while a contented, cheerful and ſmiling *Out ſide* impoſes upon the World, and makes us imagine, that there is nothing but Peace and Quietneſs *Within*: There are few *Houſes* that get any thing by being too nicely look'd into; and Viſits generally ſuſpend a Domeſtick Quarrel, which will begin afreſh as ſoon as the Company goes off.

III. No Men are ſo ſtrict Exacters of Modeſty in a Servant, as thoſe that are moſt prodigal of their own.

* IV. Age is well-nigh ſufficient to deface with ſome Maſters every Letter and Action in the Hiſtory of a Meritorious Life; and old Services are generally bury'd under the Ruins of an old Carcaſs.

* V. 'Tis a common thing for a *Maſter* to ſacrifice a *Servant* to his own Eaſe and Intereſt; but there's no medling with Men of that Inhoſpitable Humour, where the *Domeſticks*, how faithful ſoever, can never be ſecure.

* VI. It is a barbarous Inhumanity in Great Men to their Servants, to make their ſmall Failings to be a Crime, without allowing their paſt Services to have been a Virtue; and this is found with Maſters and Miſtreſſes, as well in Courts as in private Families; where one ſtumble is oftentimes enough to deface the Character of an honourable Life.

Fidelity, Infidelity.

I. *SMall Infidelities*, whereby our ſelves are Sufferers, leſſen the *Committers* of them in our Eſteem, more than great ones committed againſt other People.

II. *Fidelity* in moſt Men, is nothing elſe but a *Contrivance* of *Self-Love*, to make our ſelves truſted. It is a Trick to raiſe our ſelves above other People, and get the moſt important Matters depoſited in our hands.

Flattery,

Flattery, Praiſe.

I. *Flattery* is a Falſe Coyn, which our own *Vanity* has made Current.

II. Men never would enjoy much *Pleaſure*, if they never *flatter'd* themſelves.

III. If we did not *flatter* our ſelves, the *Flatteries* of others could never hurt us.

IV. No body loves to be upon the *Commending* Strain; and indeed we ſeldom touch upon it without ſome By-End. *Praiſe* is a more ingenious, conceal'd, and nicer kind of a *Flattery*, which humours and affects ſeverally, both the *Giver* and *Receiver*; the one accepts it as a Reward due to his Merit; the other gives it, that he may be look't upon as a juſt and diſcreet Perſon.

V. We extol and value the Excellencies of other People, rather out of the Eſteem of our own Opinions, than of their Worth; and when we pretend to commend other Men's Virtues, 'tis but a Side-wind to put other Men upon commending ours.

VI. We often chooſe to make uſe of *Commendations*, that carry a Sting in the Tail; and by taking Men at the rebound, as it were, lay open ſome *Defects* in the Perſons ſo commended, which we dare not venture to expoſe any other way.

VII. Few Men are ſo wiſe as to prefer uſeful *Reproofs* to treacherous *Praiſe*.

VIII. As there are commending *Reproofs*, ſo there are abuſive *Praiſes*.

IX. He

IX. He that declines Praiſe the firſt time it is offer'd, does it from a deſire of being prais'd over again.

X. The deſire of being worthy the Commendations of the World, is a great aſſiſtance and ſtrengthning to our Virtues; and the extolling of Men's *Wit*, *Courage*, or *Beauty*, goes a great way towards the encreaſe of them.

XI. We generally pull down one Man's *Reputation* to ſet up anothers; and ſometimes Men would not enlarge ſo much upon the Praiſe of the Prince of *Condé*, and Mareſchal *Turenne*, if it were not out of a deſign to leſſen them both.

XII. We ſeldom commend any body in Goodneſs, except thoſe as admire us.

XIII. To commend *Princes* for *Virtues* they have not, is no better than a ſafe way to abuſe them.

XIV. Nothing ſo much leſſens the Merit of thoſe that have deſerv'd great *Praiſes*, than the trouble they are eternally at, to make themſelves valued by Trifles.

XV. When we commend good and noble *Actions*, we make them in ſome meaſure our own.

XVI. Nothing ought in Reaſon to mortifie our Self-Satisfaction, more than our applauding and crying up at one time, what we blame and run down at another.

XVII. Former *Times* are ſometimes cry'd up, only to run down the preſent, and we value what is now no more, that we may ſlight that which is.

XVIII.

XVIII. Men fancy ſometimes they have an Averſion to *Flattery*, when it is only to the manner of being *flatter'd*: And that *Modeſty* that would ſeem to decline *Praiſe*, is at the bottom only a deſire of having it better expreſt.

* XIX. There is a kind of Inſinuation and Compliance, that is far from any ſervile Baſeneſs, or ſordid *Flattery*, and may be term'd *Diſcretion* rather than *Adulation*.

* XX. Whoſoever is vext at a *Reproach*, would be Proud if he were commended.

* XXI. 'Tis difficult to write juſtly in any thing, but almoſt impoſſible in *Praiſe*.

XXII. There are ſome Men greedy of Honour, that love *Praiſe* even from the meaneſt ſort, and are leſs ſatisfied to be commended by a few Judicious Perſons, than to be admired by an ignorant Multitude.

XXIII. To *commend the Great Ones*, is a nice Phraſe in its Original, and ſignifies undoubtedly, to *commend one's Self*, by publiſhing all the good a Man rais'd in Honours has done us, or that he ever deſign'd to do us.

XXIV. We generally *commend* the Great Ones, to acquaint others that we approach them, and very ſeldom out of Eſteem or Gratitude: Nay, ſometimes we commend thoſe we never ſaw in our Lives; and which is yet more ſtrange, there are Occaſions where our *Vanity* prevails againſt our *Reſentments*, and makes us commend thoſe, of whom we have reaſon to complain.

XXV.

XXV. All the Fortune of a *Prince*, is too little to recompense a base Flatterer, if he designs to make him amends for what he forfeits of his own, (I mean, his Honour and Reputation:) But on the other hand, all the Power of a *Prince* is not too great to punish him, if he will make his Revenge proportionable to the Wrong he suffers by being flatter'd.

XXVI. A *Flatterer* has neither good Opinion of himself, nor others.

XXVII. 'Twould be a kind of Fierceness and Brutality, for a Man to reject all manner of *Praises*: We may be sensible to those of the *Good*, because they commend in us nothing but what really deserves to be commended.

* XXVIII. There's hardly any Man living, that may not be wrought upon more or less, by Flattery: For we do all of us naturally over-wean in our own Favour; but when it comes to be apply'd once to a vain Fool, it makes him forty times an Arranter Sot, than he was before.

* XXIX. *Flattery* will never be out of Credit, so long as there are Knaves to give it, and Fools to take it.

* XXX. *Flattery* is never more Pernicious, than in the Courts of Princes, because a good deal of it looks like Duty; as in private Cases it carries a face of Friendship. The way to rise, is to please, and whatsoever is gotten by it, comes by Treachery.

* XXXI. The only benefit or good of *Flattery* is this; that by hearing what we are not, we may be instructed what we ought to be.

Fortune,

Fortune, Chance.

I. HOw different ſoever Men's Fortunes ſeem to be, there is ſtill in all a Mixture of *Ill* and *Good*, that renders them much alike.

II. All the Advantages and Endowments of *Nature*, cannot make a *Hero* without the help of *Fortune.*

III. Though Men are apt to flatter and value themſelves upon their great Actions and *Atchievements*; yet theſe are ſeldom the Effects of Deſign and Induſtry, but generally of a lucky *Chance.*

IV. *Fortune* turns and converts every thing to the advantage of her *Darlings.*

V. Our *Happineſs* and *Miſery* depends as much upon our own *Humour*, as upon *Fortune.*

VI. Our *Actions* ſeem to be influenc'd by lucky and unlucky *Stars*, to which they owe the greateſt part of the *Praiſe* or *Blame*, which is given to the *Actions* themſelves.

VII. No Man can tell what he will do, except he can anſwer what *Fortune* he ſhall have.

VIII. *Fortune* mends many *Faults* in us, which could not have been mended by *Reaſon* and *Judgment.*

IX. In the midſt of all the various and uncertain Accidents in the *World*; there is ſtill to be obſerv'd a ſecret Order and Concatenation

nation of Things, directed and over-ruled by *Providence*; which makes every one move in its Rank, and follow the Courſe of its Appointment.

X. The making of a Great Man depends upon the improving all *Accidents* to ſome Advantage.

XI. *Opportunities* make us known to others, but much more to our ſelves.

XII. Men appear Vicious or Honeſt, more or leſs, according to the Station they are in; ſo that *Fortune* is to *Virtues* and *Vices*, what *Light* is to the *Objects* of the Sight.

XIII. No body thinks *Fortune* ſo blind, as thoſe ſhe has been croſs to.

XIV. We ſhould manage our ſelves with our *Fortune*, as we do with our *Health*; enjoy it when *Good*; bear it patiently, when *Ill*; and never uſe deſperate *Remedies*, but upon deſperate *Occaſions*.

XV. *Fortune* oftentimes makes a Man's *Failings* the means of his riſe; and there are ſome troubleſom impertinent Coxcombs, who deſerve to be rewarded ſo far, as to have their *Abſence* purchaſed by Preferment at a Diſtance.

XVI. Men's Merit is generally judg'd of by the *Vogue* of the Fortune they are in.

XVII. There is an Exceſs both in *good* and *ill Fortune*, which is beyond our Senſibility.

XVIII. Greater *Virtues* are required to bear a *good*, than *ill Fortune*.

XIX. *Fortune* has as great an Influence upon our *Wiſdom*, as upon our *Poſſeſſions*.

XX. The

XX. The generality of Men are like Plants, whoſe *Virtues* and unheeded *Properties* are found out by *Chance*.

XXI. *Fortune* gives out the *Parts* Men are to play upon this *Stage* of the *World* blindly, and juſt according to her unaccountable Humour; this is the reaſon why there is ſo much ill *Acting*; becauſe Men very ſeldom hit upon thoſe Characters that are fit for them. Or to ſpeak in a more *Chriſtian* Style, what we call *Fortune*, is no other than the *Providence* of *God*, which permits theſe diſorders, for *Reaſons* which we are not able to dive into.

XXII. Great *Politicians*, manage and command *Fortune*, as great Captains do their *Soldiers*.

XXIII. As much as Men rail at *Fortune* upon the Account of her *Blindneſs* and *Whimſies*, yet it muſt be confeſt, that there is no Prudence like hers. Her deſigns are ſo well contriv'd, and carried on with ſuch a Dexterity, that it is paſt our fore-ſight to prevent them; and in ſpite of our own Conduct, ſhe never fails to bring about her Undertakings.

XXIV. *Fortune* makes *Crimes* paſs for *Frolicks* in her Favourites; and *Frolicks* for *Crimes* in thoſe ſhe's averſe to.

XXV. The Caprices of *Fortune* are obſervable in Men's *Opinions*, as well as in their Poſſeſſions. Some Years ago the *Pope* was Infallible at *Paris* no leſs than at *Rome*: But now he is accounted liable to Errors in *France*, while he remains ſtill Infallible in *Italy*.

XXVI.

* XXVI. When things go ill, each Coxcomb ſets up for a States-man, and thinks himſelf the wiſeſt if he chances to be more happy than his Neighbours.

* XXVII. There are certain Moments of our Lives, wherein *Fate* delights to mock our Wit and Prudence, to baffle our ſtrict Caution, and ridicule all our Conduct, that we may learn the Leſſon of *Reſignation*, and not truſt too much to our ſelves.

* XXVIII. *Fortune* is like the Market, where many times, if you can ſtay a little, the Price will fall. And again, it is ſometimes like *Sybilla*'s offer, which at firſt offers the Commodity at full, then conſumes part and part, and ſtill holds up the Price.

Friendſhip.

I. WHat we call *Friendſhip* is no more than an Intercourſe of *Society*; 'tis only a mutual Care and Management of *Intereſts*, and an exchange of good Turns and Services. In a Word, it is only a ſort of *Traffick*, in which *Self-Love* has always Profit in Proſpect.

II. That which makes Men ſo unſteady and fickle in *Friendſhip*, is both the difficulty of knowing the Qualities and Diſpoſitions of the *Soul*, and the Facility of knowing thoſe of the *Wit*.

III. It

III. It is impoſſible for Men to love any thing without ſome reſpect to their private *Intereſts*: And we only follow our own Inclination and Pleaſure, when we prefer our *Friends* before our ſelves; and yet this Preference is the only thing that can render *Friendſhip* perfect and ſincere.

IV. The *Reconciliation* of Enemies, is commonly Men's deſire to better their Condition; a Wearineſs of Acts of Hoſtility, and a fear of ſome ill Accident, which they are willing to prevent.

V. 'Tis more diſgraceful for a Man to diſtruſt his *Friends*, than to be cozen'd by them.

VI. We oftentimes fancy that we love Perſons in Authority, when it is nothing but Intereſt that makes us fond of them. And all our Applications and Attendances are not ſo much upon the account of any good we deſire to do them, as for what we expect and hope they may do us.

VII. It ſhews that our Affection is but ſmall, when we are not ſenſible of our Friends Coldneſs and Indifference.

VIII. Moſt *Friends* create a diſguſt for *Friendſhip*, and moſt Religious Hypocrites for *Religion*.

IX. We often complain of our *Friends* Fickleneſs, only to juſtifie before-hand our own Inconſtancy.

X. We are but little concern'd for our *Friends* diſgraces when they give us an occaſion of ſignalizing our Tenderneſs for them.

XI. When we proclaim and aggravate the Tenderneſs our *Friends* have for us; 'tis not

ſo much out of *Gratitude*, as from a deſire to poſſeſs other People with a good Opinion of our own Worth.

XII. 'Tis not an eaſie matter to love thoſe, for whom we have not a real Eſteem; but 'tis much harder ſtill to love thoſe, that we think deſerve a great deal more than our ſelves.

XIII. No Man can continue long in the reſpect he owes to his *Friends* and *Benefactors*, that allows himſelf the liberty to talk of their *Faults*.

XIV. We may ſooner be brought to love thoſe that hate us, than thoſe that love us more than we deſire they ſhould.

XV. The boldeſt Attempt of *Friendſhip*, is not to diſcover our *Failings* to a *Friend*, but to ſhew him his own.

XVI. The Deceitfulneſs of our *Friends* may juſtifie our Indifference to the Expreſſions of their Tenderneſs; but in no manner, our Inſenſibility to their Misfortunes.

XVII. The Reaſon why moſt *Ladies* are ſo little affected by *Friendſhip*, is, becauſe it taſtes very flat and inſipid, after the Reliſhing of *Love*.

XVIII. In *Friendſhip* as well as *Love*, *Ignorance* very often contributes more to our Happineſs, than *Knowledge*.

XIX. There is a certain *Reliſh* in true *Friendſhip*, above the ſenſibility of thoſe that are *meanly* born.

XX. Time ſtrengthens *Friendſhips*, and weakens *Love*.

XXI. As

XXI. As long as Love lasts, it subsists by it self; nay, sometimes by those very things that seem to be most for its Destruction, as *Caprices*, Cruelties, Absence and Jealousies. *Friendship*, on the contrary, must have something to support it, and faints away for want of mutual Offices, Confidences and Complaisance.

XXII. *Love* and *Friendship* do reciprocally exclude one another.

XXIII. *Hatred* is not so far from *Friendship*, as *Antipathy* is.

XXIV. To live with our *Friends*, as if they were to be one day our *Enemies*; and with our *Enemies* as with those that may become our *Friends*, is neither according to the Rules of *Friendship*, nor the Nature of *Hatred*.

XXV. We ought to take Care not to make those our *Enemies*, which if better known, we should be glad to count among our *Friends*: And on the other side, we ought to chuse *Friends* so true and so honest, that when they cease to be so, will scorn to take an Advantage against us, of our former Confidence.

XXVI. Men can never go a great way in *Friendship*, without a Disposition to wink mutually at one anothers small Defects.

* XXVII. There's more hazard in the Succour of a new powerful Friend, than in the Hostility of an old dangerous Enemy.

* XXVIII. A principal fruit of *Friendship*, is, the ease and discharge of the fulness and swellings of the Heart, which are caused by Passions of all kinds. We know Diseases of Stoppings and Suffocations are the most dangerous in the

Body, and it is not much otherwise in the Mind.

* XXIX. We may observe how high a rate Princes do set upon this *Fruit* of *Friendship*, since they purchase it many times at the hazard of their own Safety and Greatness. For Princes, by reason of the distance of their Fortune from that of their Subjects and Servants, cannot gather this *Fruit* except they raise some Persons to be as it were Companions, and almost equal to themselves, which many times proves of dangerous Consequence.

XXX. As uncommon a thing as *True-Love* is, it is yet more frequent than *True-friendship*.

XXXI. True Friendship destroys *Envy*, as *True-Love* breaks a *Coquet* Humour.

XXXII. Though we ought not to love our *Friends*, only for the good they do us, yet it is a plain case, they love not us, if they do not do us good, when they have it in their power.

XXXIII. Though the generality of *Friendships* contracted in the World, do by no means deserve that honourable Name; yet a Man may very well make his best of them, as he sees occasion, as of a Trade, that is not fixed upon any sure Fund, and where nothing is more usual, than to find our selves cheated.

XXXIV. There is in all *Sciences* some *Chimera* or other, which we eternally pursue in vain. As *Chymistry* has its *Philosophers Stone*; so has *Geometry* its *Quadrature* of the *Circle*; *Astronomy* its *Longitudes*; *Mechanicks* their *perpetual Motion*: It is impossible to find out all these, but it is very useful to search after them, by reason of the Disco-

Diſcoveries we make by the way. *Moral* have alſo their *Chimera*, that is, *Diſintereſtneſs*, or Perfect *Friendſhip*: No Man will ever come up to it, yet it is good that all ſhould pretend to it, ſince by that they attain to many other *Virtues*.

XXXV. A true *Friend* is but a pleaſing *Dream* of the *Love* of our ſelves, which Adverſity and Experience diſſipate.

* XXXVI. We ſpeak well of our *Friends* to get the *Friendſhip* of others, by a ſhew of *Gratitude*.

* XXXVII. It is as hard to be a good *Friend* and a Lover of *Women*, as it is to be a good *Friend* and a Lover of *Mony*.

* XXXVIII. He will be much out in his Account, who numbers his *Friends* by the viſits that are made him, and confounds the Decencies of Ceremony and Commerce with the Offices of United *Affections*.

* XXXIX. He will find himſelf in as great a Miſtake, that either ſeeks for a *Friend* in a *Court*, or tries him at a *feaſt*.

* XL. A falſe *Friend* is like the Shadow in a *Dial*; it appears in Clear Weather, but vaniſhes aſſoon as that is Cloudy.

XLI. There are ſome Friends, whoſe only Proſpect is their own Satisfaction; provided they have nothing to reproach themſelves withal, the Misfortune of another does not much affect them; nay, they would be concern'd, that it was ended ſo ſoon. They continue it ſometimes for the Continuance of their own Glory. They Rejoice, they Triumph in ſecret for a Diſgrace, which gives them an occaſion

of ſhewing themſelves, inſtead of ſearching the moſt ready means to aſſiſt you; they ſearch the moſt ſignal ones to make themſelves honoured, and look upon their Friends, as Victims devoted to their Reputation.

XLII. The Offices of True Friends, have ſomething of Livelineſs, which always precedes our Wants, and even prevents our very Deſires. But Honour, which diſguiſeth it ſelf under the Name of Friendſhip, is nothing but a Self-Love, that ſerves it ſelf in the Perſon it makes an appearance of ſerving. The Friend, who Acts but by this Motive, advances to do good in Proportion only to the encreaſe of his Reputation. He ſtops ſhort when his Witneſſes are gone: 'Tis a falſe Brave, that turns his Eyes to ſee if he is regarded: 'Tis a Hypocrite that gives Alms with an unwilling Mind, and pays this Tribute to God, only to impoſe upon Men.

Geſture, Countenance.

I. ALL *Paſſions* and *Reſentments* of the Soul, have their *Tone* of *Voice*, their *Geſtures* of the *Body*, and their Forms and Air peculiar to them; and the mutual Relation of them, either good or bad, makes accordingly Perſons either pleaſant or unpleaſant.

II. All

II. All Men affect an *Air* and *Out ſide*, ſuitable to their *Profeſſion*, that may make them appear what they have a mind to be taken for. So that we may ſay, That the *World* is made up of nothing but formal Countenances and Shews.

III. The *Air* and *Affectation* of a *Citizen*, is ſometimes loſt in an *Army*, but never in a *Court*.

Hatred, Revenge.

I. WHen our *Hatred* is too fierce, it ſubjects us to the Perſons we hate.

II. The expoſing of a Man, and making him Ridiculous, diſhonours him more than a real Diſhonour.

III. The moſt illuſtrious *Revenge*, is to pardon where we might deſtroy.

IV. As we love more and more, thoſe we ſtill oblige; ſo we hate moſt violently thoſe we have injur'd.

V. It is as hard to ſmother the *Reſentment* of a freſh *Injury*, as to preſerve it after a certain Time.

* VI. Some People, to gratifie their *Reſentments*, court their Enemies Perſecution, that they may have deeper grounds for Revenge.

VII. *Hatreds* are generally ſo obſtinate and ſullen, that the greateſt ſign of *Death* in a ſick Body, is his deſire of being reconciled to his Enemies.

VIII. The moſt ſubtile and artificial Revenge, is to make as if one was not offended; For the grief and ſmart our Enemy intended us by the Affront, falls foul upon him, and cruelly Torments him with the Sting of the Diſappointment.

IX. *Weakneſs* makes us *hate* an Enemy, and ſeek to be reveng'd on him: But *Lazineſs* generally allays our Reſentment, and makes us paſs by the Affront.

* X. *Revenge* is a kind of wild Juſtice, which the more Man's Nature runs to, the more ought Law to weed it out: For as the firſt Wrong, it does but offend the Law; but the *Revenge* of that Wrong puts the Law out of Office. Certainly in taking *Revenge*, a Man is but even with his Enemy; but in paſſing it over he is Superiour, for it is only a Princes part to pardon.

* XI. The moſt tolerable ſort of *Revenge*, is, for thoſe Wrongs, which there is no Law to Redreſs: But then, let a Man take heed that the *Revenge* be ſuch, as there is no Law to puniſh; elſe a Man's Enemy is ſtill before-hand, and it is two for one.

* XII. Some People are Slaves to their Revenge, and are ſometimes ſo angry with others, as to hurt themſelves for it.

Health.

I. 'TIS a troubleſom ſort of *Diſeaſe*, the Living ſtrictly by Rule, for the Preſervation of *Health*.

II. *Sobriety* in the generality of Men, is only a fondneſs of *Health*, or the effect of a weak Conſtitution, which will not bear *Intemperance*.

III. We ingratiate our ſelves with other People, either by humouring their Reigning Paſſion, or being compaſſionate to, and bearing with their Bodily *Infirmities*: To theſe may be referr'd all our Applications and Attendances; and hence it is, that Men in perfect *Health*, or free from Paſſions, are more difficult to be managed.

Heavineſs.

I. IF we conſider the ſeveral Effects of *Heavineſs*, we ſhall find, that it makes us neglect our Duty, more than our *Intereſt* does.

Honour.

Honour.

I. *Honour* and *Disgrace* are miſtaken and imaginary Appellations, if not related to the real *good* or *ill* that attends them.

II. Nothing can be more Fooliſh and Chimerical, than the Paſſion of thoſe, that through a World of Hardſhips and Dangers, endeavour to tranſmit a famous Name to after Ages. All this *Honour* and *Reputation*, which they look upon as boundleſs, is yet confin'd within the narrow compaſs of their Imagination, which, crowding all Poſterity into one Age, ſets before their Eyes, as if they were preſent together, thoſe future *Honours*, which they ſhall never live to enjoy.

III. It is with *Glory*, as with *Beauty*; for as a ſingle fine Lineament cannot make a handſom Face, neither can a ſingle good *Quality* render a Man Accompliſht; but a Concurrence of many fine Features and good Qualities, makes True *Beauty* and True *Honour*.

IV. Honour is but an imaginary Duty, which robs us often of real Conveniences.

* V. Every Man ſets up a Court of *Honour* within himſelf; Pronounces every thing *Honourable*, that ſerves his purpoſe, and laughs at them that think otherwiſe.

Humour.

Humour.

I. THE *Caprices* of our *Humours* are more whimſical and unaccountable, than thoſe of Fortune.

II. We are ſenſible only of great *Tranſports*, and extraordinary *Emotions* in our *Humour* and Conſtitution; as of *Anger*, when it is violent; but very few take notice that theſe *Humours* have a regular and ſtated Courſe, which moves and winds our Wills to different Actions, by gentle and inſenſible Impreſſions. They go their Rounds, as it were, and command us by turns; ſo that a conſiderable part of what we do is theirs, though we are not able to ſee how it is ſo.

III. All the Gifts of *Fortune* are no more, than our *Humour* is pleas'd to rate them.

IV. There are always more *Defects* in the *Humour*, than in the *Mind*.

V. It is with our *Humours*, as with the generality of Buildings; they have ſeveral Facings and Proſpects, ſome of them fine and pleaſant, and ſome rough and diſagreeable.

VI. Fools and Blockheads ſee every thing through their own *Humour*.

VII. The Compoſedneſs, or Perturbation of our *Humour*, does not depend ſo much upon the great and moſt conſiderable Accidents of our Lives, as upon a ſuitable or unſuitable

unſuitable Management of little Things, that befal us every day.

VIII. Some Men adapt themſelves to all ſorts of Characters, with ſo dextrous a Compliance, that one would ſwear their Humour were that of all others; they appear Generous with Men of Honour; ſubtile with Intriguing Perſons; without Parts to the Stupid; and commit voluntary Fopperies to agree with real Fops.

IX. As thoſe who concert things the beſt, don't always ſtick to the juſtice of Rules; ſo the moſt Irregular don't always follow the Diſorders of their Inclinations and Humours.

* X. Some People are always in good *Humour*, becauſe they are never out of Conceit with themſelves.

XI. When we ſay of a Man who is haſty, paſſionate, inconſtant, quarrelſom, moroſe, exceptious, whimſical, *&c. That's his Humour*; we do not ſo much excuſe him, as confeſs unawares, that ſo great Faults are paſt mending.

Hope.

I. *Hope*, though never ſo uncertain and deceitful, is ſtill of this good Uſe to us, that it Conducts us to our Journey's End, an eaſier and more pleaſant way.

II. In

II. In a miſerable Condition, where all things are deſpair'd of, a Man is eaſily perſwaded rather to confide in another, than in himſelf.

Happineſs, Misfortunes.

I. *Happineſs* lies not in the Things themſelves, but in our own Palate, and the reliſh we have of them: We are happy by the Enjoyment of what we fancy and deſire, and not what other People think lovely and deſirable.

II. One conſiderable part of *Happineſs*, is, to know how far a Man may be *Unhappy*.

III. We generally make a falſe Eſtimate, both of our *Misfortunes* and *Felicities*; and we are never ſo happy or unfortunate, as we think we are.

IV. If a Man cannot find Eaſe within himſelf, 'tis prepoſterous for him to ſeek it any where elſe.

V. Nothing goes ſo far in the *Happineſs* of our Lives, as to know things as really they are; and this Knowledge is to be acquired by frequent Reflections upon Men, and the ſeveral Affairs of the World, rather than by the peruſal of Books.

VI. Nothing goes nearer a Man in his Misfortunes, than to find himſelf undone by his own Folly, or but any way acceſſory to his own Ruin.

VII. Pity

VII. Pity and Compaſſion is often a Reſentment of our own Miſeries, occaſion'd by thoſe of our Neighbours: It is an ingenious Foreſight of the Diſgraces we may fall into; we relieve others, to ingage them to return the like, when our own Occaſions call for it; and the good Offices we do them, are, in ſtrict ſpeaking, ſo many Kindneſſes done to our ſelves before-hand.

VIII. It goes a great way toward *Felicity*, the uſing of our ſelves to other Peoples *Follies*, and not taking offence at every Impertinence, that paſſes in our Company.

IX. It is an ordinary Impertinence, for Men in *Diſgrace*, to infect every thing with their *Misfortunes*.

X. There are ſome common *Misfortunes*, which have a Relation to all Men; but every Man has his particular Sentiments of them, and ſo endures in that Senſe, the whole weight of his Affliction ſingly. But in our private *Diſgraces*, that which affects us moſt, is to ſee no body bear a Reſemblance to us. We cannot with Patience behold our ſelves deſtin'd to ſuffer an Unhappineſs alone, which all the World may be affected with as well as we: And nothing ſo much augments the Sharpneſs of our Afflictions, as the Fierceneſs and Pride of thoſe who ſeem to brave and deſpiſe them.

* XI. The more we ſtruggle with our *Misfortunes*, we draw the Knot the harder, as the more the Bird flaps and flutters in the Snare, the ſurer ſhe is caught.

* XII.

* XII. The *Miſery* and *Happineſs* of the whole Life of Mortals, are Themes ſcarce worth a Paſſion. Whatever we endure as an *Evil*, or poſſeſs as a *Good*, are both ſo ſhort, that as the one need not ſink us to an Exceſs of *Grief*, ſo neither does the other deſerve an Exceſs of *Joy*.

XIII. There is but one real Misfortune that can befal a Man, which is to be in Fault, and to be reproacht with any ill Thing by one's own Conſcience.

* XIV. No Man is to account any thing a Loſs, if he gets *Wiſdom* by the bargain; for as we ſay, *Bought Wit is beſt*. And it is in ſome Proportion in the Buſineſs of this World, as it is in that of the next; in the Caſes, I mean, of Loſſes, Miſcarriages and Diſappointments: We are in both Reſpects the better for them, for they are Monitory and Inſtructive. Affliction makes a Man both Honeſt and Wiſe; for the Smart brings him to a ſenſe of his Error, and the Experiment to the knowledge of it.

* XV. There are no People ſo *Miſerable*, but that at ſome time or other, in ſome thing or other, they have reaſon to account themſelves happy. And if they would but duly conſider, how it is with many of their Neighbours, they would find it their Duty to be thankful, that it is no worſe with themſelves; for it is ſome Relief to the Unfortunate, to ſhew them that there are others yet more Miſerable.

* XVI. It may ſeem to be a kind of a Malicious Satisfaction, that one Man derives from the Misfortunes of another. But the Philoſophy of this Reflexion ſtands upon another Ground; for

our

our Comfort does not ariſe from other Peoples being Miſerable, but from this Inference upon the Ballance, that we ſuffer only the Lot of Humane Nature; and as we are Happy or Miſerable, compar'd with others, ſo other People are Miſerable or Happy compar'd with us: By which Juſtice of Providence, we come to be convinc'd of the Sin, and the miſtake of our Ingratitude.

XVII. In all the Caſes of our Lives, we fancy our ſelves much more Miſerable than we are; for want of taking a true Eſtimate of Things, we fly into Tranſports without Reaſon, and judge of the Happineſs or Calamity of Humane Life, by falſe Lights. A ſtrict Enquiry into the Truth of Matters will help us in the one, and Compariſon will ſet us right in the other.

Idleneſs, Sloth.

I. MAny People are kept within their Duty, becauſe they have not the Courage, or will not be at the pains of being Wicked: And in ſuch Caſes *Virtue* runs away with that Praiſe, which is due only to *Timidity* or *Sloth*.

II. When *Idle Men* have indulg'd themſelves, as much as they think fit, no body is then ſo full of Haſte and Activity as they, becauſe, they hope, this quickning of others will give them the Reputation of Diligence.

III. Of all the *Paſſions* we are expos'd to, none is more conceal'd from our knowledge than

than *Idleneſs*; it is the moſt violent and moſt miſchievous of any, though its Violence be inſenſible, and its Miſchievouſneſs unheeded and ſecret: If we carefully conſider its power, it will be found upon all occaſions to have an abſolute Sway over our Sentiments, our Intereſts, and our Pleaſures. This is a *Remora* that can ſtop the largeſt Ships, and a Calm more dangerous to our Undertakings than any *Rocks* or *Sands*, or even the moſt violent *Storms*. The Eaſe and Tranquility of *Sloth* is a powerful *Charm*, that ſuppreſſes on the ſudden our moſt vigorous Purſuits, and ſhakes our moſt peremptory Reſolutions: In a Word, (to give a true Notion of this *Paſſion*) *Idleneſs* is a Bleſſedneſs of the *Soul*, that makes her eaſie under all her Loſſes, and ſupplies the place of all her Enjoyments and Advantages.

IV. 'Tis a mighty Error to ſuppoſe, that none but violent and ſtrong *Paſſions*, ſuch as *Love* and *Ambition*, are able to conquer the reſt. Even *Idleneſs*, as feeble and languiſhing as it is, does often triumph over them all: This *Uſurps* the Throne, and ſits Paramount over all the Deſigns and Actions of our Lives; and inſenſibly waſts and deſtroys both all our *Virtues* and *Vices*.

V. Of all our *Failings*, we are apt to confeſs *Lazineſs* the more eaſily, becauſe we perſwade our ſelves, that it ſticks cloſe to all peaceable *Virtues*; and as for the reſt, that it does not deſtroy any of them utterly, but only ſuſpends the Exerciſe of them.

VI. There is more *Lazineſs* in the *Mind*, than in the *Body*.

VII. *Idleneſs* and *Conſtancy* fix the Mind to it what finds eaſie and agreeable: This Habit always confines and cramps up our Notions, and no body was ever at the pains to ſtretch and carry his Underſtanding, as far as it could go.

VIII. We have very often more Strength than good Will to uſe it; but we fancy things impoſſible to be done, to reconcile our ſelves to our own *Idleneſs*.

IX. If we caſt an Eye on all the *Tempeſts*, which ariſe within our Breaſts, and conſider the Cauſes and Remedies of all the violent *Deſires*, malicious *Envies*, intemperate *Joys*, and irregular *Griefs*, by which the Lives of moſt Men become *Miſerable*, or *Guilty*; we ſhall find that they are generally produc'd by *Idleneſs*, and may be moſt naturally cur'd by *Diverſion*. What-ever *Art* ſhall be able to buſie the *Minds* of Men, with a conſtant Courſe of *Innocent Works*, or to fill them with as vigorous and pleaſant Images, as thoſe ill *Impreſſions*, by which they are deluded; it will certainly have a ſurer Effect in the compoſing and purifying of their Thoughts, than all the *Precepts* of the *Moraliſts*.

Jealouſie.

I. *Jealouſie* lives upon *Doubts* and *Suſpicions*; but as ſoon as theſe become *Certainties*, then the Paſſion either ceaſes, or turns abſolute Madneſs.

II. *Jea-*

II. *Jealouſie* is always born with *Love*, but it does not always dye with it.

III *Unfaithfulneſs* ought to quench our *Love* quite; and we do ill to be jealous when there is Reaſon: No body deſerves the Jealouſie of another, who will give any juſt occaſion for it.

IV. *Jealouſie* is not ſo much the effect of the *Love* of another, as the *Love* of our ſelves.

V. The reaſon why the pains we feel from *Shame* and *Jealouſie* are ſo ſmart and cutting, is, becauſe *Vanity* cannot aſſiſt us to bear them.

VI. *Jealouſie* is the greateſt of *Evils*, and yet the leaſt pity'd by thoſe that occaſion it.

Intereſt.

I. *INtereſt* ſpeaks all manner of Languages, and acts all ſorts of Parts, even that of *Impartiality*.

II. *Intereſt* makes ſome People *blind*, and others *quick-ſighted*.

III. We Promiſe according to our *Hopes*, and perform according to our *Fears*.

IV. *Virtues* are loſt in *Intereſt*, as Rivers are ſwallowed up in the Sea.

V. The bare Name and Pretence of *Virtue*, is more ſerviceable to a Man's *Intereſt* than *Vice*.

VI. *Intereſt* puts Men upon exerciſing *Virtues* and *Vices*, as the Occaſion requires.

VII. *Intereſt*, upon which we generally lay the blame of all our ill Actions, oftentimes deſerves to be commended for our good ones.

VIII. *Luxury* and too great *Delicacy* of Manners in a State, are infallible Symptoms of its Declenſion: For when Men are ſo over-curious and nice in their own *Concerns* and *Intereſts*, the Good of the Publick is generally neglected.

IX. *Magnanimity* deſpiſes all, that it may graſp all.

* X. Whoſoever *gains* by the Dead, has not much Kindneſs for the Living.

* X I. *Intereſt* ſuperſedes all Arguments of *Affection* and *Conſanguinity*.

Juſtice, Injuſtice, Judgment.

I. *Juſtice*, in ſtrict ſpeaking, is nothing elſe, but a quick and intimate Fear of loſing one's own. This makes Men tender of their Neighbours Property and Intereſts, and religiouſly careful not to invade it. This Fear holds Men in, within the compaſs of that Eſtate which either *Birth* or *Fortune* has given them; and were it not for this, they would continually be making Incurſions upon one another.

II. *Juſtice*, in moderate and well-behaved *Judges*, is often only the love of their Preferment.

III. We except againſt ſome *Judges* in matters of very little concern, when at the ſame time we are content to have our Reputation and Honour depend upon the Judgment of Men, which are all againſt us, either by Jealouſie, Prejudice, or Ignorance: And we expoſe

poſe our Eaſe and our Loves only to bribe them, to give Sentence in our Favour.

IV. *Men* and *Actions* are like Objects of Sight, and have alſo their *Points of Perſpective*; ſome muſt be ſeen at a diſtance, and others, at cloſe view, to be exactly judged of.

V. The *Judgments* our *Enemies* make concerning us, come nearer to the Truth, than thoſe we paſs concerning our ſelves.

VI. Every one erects a *Court* of *Judicature* for himſelf; There he ſits ſupream *Judge* over his Neighbour, and proceeds upon him in as Arbitrary and Authoritative a manner, as if he had ſome particular Prerogative over him. But, methinks, we ſhould be more modeſt and ſparing, in paſſing Sentence thus upon others, if we did but conſider, that they too will take the ſame Freedoms, and uſe us with the ſame Severity, when in their power.

VII. Of all *Injuſtices*, that is the moſt abominable and capital, which impoſes upon us under the colour of Kindneſs and good Meaning.

VIII. It is not only generous, but profitable too, for a Man in ſome Caſes to remit ſomewhat of the ſtraitneſs of his juſt due.

IX. The Duty of a *Judge* is to adminiſter *Juſtice*, and his *Trade* to delay it: Some know their Duty, and only follow their Trade.

X. Thoſe that make ill *Judgments* of us, without being acquainted with us, do not wrong us in the leaſt; 'tis not us they Condemn, but only an imaginary *Chimera* of their own making.

XI. We are revenged upon the ill *Judgments* ſome Men make of our Wit and Manners, by

the Unworthineſs of thoſe they approve of.

* XII. The Wickedneſs of other Men we have always in our Eye, but we caſt our own over our Shoulders. He that loves his Neighbour's Wife, and for that very Reaſon, becauſe ſhe is anothers, locks up his own: A worſe Father Chaſtiſes a better Son, and we quarrel with the Offender rather than the Offence.

* XIII. It is very hard to find an equal Judge: There are no greater exacters of Faith, than the Perfidious, no greater Perſecutors of Falſhood than the Perjurious: A Tyrant is offended at Bloodſhed; the Sacrilegious puniſhes Theft, and the greater part of the World quarrels with the Offender, rather than with the Offence.

* XIV. It is with Juſtice as with ſick Men: In time paſt, when we had fewer Doctors, as well of *Law* as of *Phyſick*, we had more *Right* and more *Health*: But we are now deſtroy'd by Multitudes and Conſultations, which ſerve to no other end, than to enflame both the *Diſtemper* and the *Reckoning*.

* XV. It may ſeem ſomewhat a hard Caſe for the greater Thieves to puniſh the leſs, and for Publick Purloiners and Oppreſſors to ſit in Triumph upon the Lives of the little ones, that go to the Gallows; for the Tye of Morality is the ſame upon both, and they ſtand both accountable to the ſame Maſter: But Time, Power and Corruption give a Reputation to the worſt of Practices; and it is no longer Oppreſſion when it comes gilded with the name of Authority. Now in the ſight of Heaven, the greater the Temptation, the leſs is the Sin; and yet

in

in the Vogue of the World, it passes for an Exploit of Honour, for Kings and States to run away with whole Countries, that they have no Colour or Pretence to; when many a poor Devil stands condemn'd to a Halter, or a Whipping-Post, for the pilfering of a Silver-Spoon perhaps, or the robbing of a Hen-Roost.

* XVI. We cannot judge of Characters of Things and Persons, given at second hand, unless we knew exactly how capable those Persons, from whom such Characters were first taken, were to pass a right Judgment upon such Subjects; and also the particular Motives that byas'd them to pass such Censures.

* XVII. It is easie for Men to fall into gross Errors, and to mistake the wrong Causes for the true, in the Judgment which they make of others Opinions and Inclinations: When they behold them addicted to such or such *Vices*, and to have withal some good Qualities, in which they themselves do not excel, they presently are apt to imagine the *bad* to arise from the *good*, and so condemn both together; whereas, perhaps, it sprung from some other hidden Cause, of which they took no notice.

Knowledge, Learning, Ignorance.

I. IT is requisite in order to know things throughly well, to be acquainted with the Particulars of them; but these being Infinite, and not to be attain'd to in this Life; Our

Sciences are consequently very superficial and imperfect.

II. There are two sorts of *Curiosity*, the first which proceeds from *Interest*, is a desire to learn things that can be useful and beneficial to us; the other which springs from *Pride*, is a desire of knowing more than our Neighbours.

III. 'Tis much easier to know what Men are in general, than to know a single Man in particular.

IV. The love of new *Notions* and greater *Knowledge*, proceeds not so much from our being weary of what we had before, or any Satisfaction there is in Change, as from the concern for being too little admir'd by those that know us well, and from the hope of being admir'd more by them that know us but little.

V. It is with some good *Qualities*, as with our *Senses*; those that never had the use of them, can never have any Notion of them.

VI. It is so usual with most Men to judge of things so very slightly and superficially, that the most ordinary *Words* and *Actions*, set off with a good Grace, and some little Knowledge how Matters go in the World, very often gain a Man more Reputation than the most profound Wisdom and Learning.

VII. It is not so very difficult for Men to know themselves, if they did but take the pains of enquiring into themselves; but they are more sollicitous to be thought what they should be, than really careful to be what they should be.

VIII. *Ignorance* creates Weakness and Fear, but *Learning* makes Men bold and assured: Nothing

thing affects or disturbs a Mind, that has a true Apprehension of Things, and knows how to distinguish them rightly.

IX. *Study* and the enquiry after *Truth*, have seldom any other Effect, than to make us experimentally convinc'd of our natural *Ignorance*.

XII. This Maxim, *Let a thing be never so secret, yet it will be discover'd at one time or other*; is very uncertain, if not false: For it has no other ground, than those things that have been found out; and for ought we know, there may be as many that never did or shall come to our knowledge.

XIII. There are some sort of People, that never look into a Book, and yet with their own stock of natural Parts, have a better Sense of Things that depend upon clear and true *Reason*, than some great and bookish *Professors*.

XIV. A great many People are fond of Books as they are of Furniture, to dress and set off their Rooms, more than to adorn and enrich their Minds.

XV. If we set aside those Cases, in which *Religion* is concern'd, a Man ought to measure his Studies and his Books by the *Standard* of his own *Reason*, and not enslave his *Reason* to his Books.

XVI. Studious Men propose to themselves the filling their Heads with Notions, that they may talk fluently and nicely, and be taken notice of in the World; more than their own real Improvement, and better Information, that they might be qualified to make a right Judgment of Things.

XVII. Such words as *Sympathize*, *Je ne sçay quoy's*,

quoy's, *Occult Qualities*, and a thouſand more of the ſame ſtamp, have no Senſe nor Signification at all. A Man is wonderfully deceived, if he fancies himſelf one jot the wiſer for them. They were only found out to ſupply the want of *Reaſon*, and to be uſed when we would fain ſay ſomething, but indeed have nothing to ſay.

XVIII. In the ſtudy of Humane *Learning*, our *Mind* ought always to preſerve its own Freedom, and not to enſlave its ſelf to other Peoples fancies. The liberty of the Judgment ſhould have its full ſcope, and not take any thing upon truſt, from the Credit of any Man's Authority. When different *Opinions* are propos'd to us, we ſhould conſider and chuſe, if there are ſuch odds between them, as to admit of a Choice; and if there be not, then we ſhould continue in ſuſpence ſtill.

XIX. The higheſt pitch of Humane Underſtanding, is to be throughly acquainted with our own Weakneſs, Vanity and Miſery; and the leſs Wit a Man has, the leſs he knows of theſe Matters.

XX. That ſort of *Ignorance*, which is but a Privation or Emptineſs of *Knowledge*, is much leſs deſpicable than the other kind of *Ignorance*, which is full and puff'd up with Error and Impertinence, and which the World oftentimes miſtakes for Learning and Knowledge.

XXI. Too ſervile a Submiſſion to the Books and Opinions of the *Ancients*, has ſpoil'd many an ingenious Man, and plagu'd the World with abundance of *Peſants*.

XXII. The knowing of others well is a fair ſtep

ſtep to gain an *Aſcendant* and *Maſtery* over them; for the Man that is throughly known, depends in ſome meaſure upon the Perſon that knows him.

XXIII. As there is no Man but may draw great Supplies and Advantages from *Learning*, ſo there are very few who do not find great prejudices from the Notions they acquire by Studies, except they uſe them, as if they were natural to them.

XXIV. Men are moſt eſteemed when the *World* does not know the utmoſt of their Parts and Abilities. For things that are underſtood but by halves, are always preſum'd greater than really they are.

XXV. The eager deſire Men have of making their Parts and Abilities known, hinders 'em generally from acquiring any conſiderable: For whilſt they are buſie to let the World ſee what *Knowledge* they have, they loſe the opportunity to learn that which they want.

XXVI. The beſt Diſpoſition, when untaught, is always blind and unſettled. A Man ought to take all imaginable Care to inform himſelf, that his *Ignorance* may make him neither *Childiſhly* Baſhful, nor *Ridiculouſly* Confident.

XXVII. None but little Souls are diſturb'd at having their *Ignorance* reprov'd; and the reaſon is, that being generally very *Blind* and *Fooliſh*, they never trouble themſelves with *Doubts*; and are fully ſatisfied they ſee thoſe things clearly, which they ſee only through the thick Miſt of a clouded Underſtanding.

XXVIII. To know things judiciouſly, we ought

ought always to be upon our guard againſt the Reputation of him that ſpeaks them; the *Air* of the Face; the manner of Speaking; the Quality, the Time, the Place, all impoſes.

XXIX. *Study* makes a greater difference between a *Scholar* and an *Ignorant* Man, than there is between an *Ignorant* Man and a *Brute*. But the *Air* of the World yet makes a greater Diſtinction between a *Polite* and a *Learned* Perſon. *Knowledge* begins the *Gentleman*; and the Commerce of the World compleats him.

XXX. 'Tis the fault of weak Reaſoners to venture upon many things they don't underſtand, and to renounce them as ſoon as they come to know them.

XXXI. All *Objects* have different *Facets*, and the Mind, which is in a continual Motion, looks upon them as it turns, inſomuch that we have nothing. If I may ſo ſpeak, but new *Aſpects*, thinking to enjoy new *Diſcoveries*.

XXXII. The great Commerce with the World hinders all Attention; what we ſee in others, keeps us from examining well our ſelves.

XXXIII. By a little knowledge of *Nature* Men become *Atheiſts*; but a great deal returns them back again, to a ſound and religious Mind.

* XXXIV. Though it may be an Argument of great Wit, to give ingenious Reaſons for many wonderful Appearances in Nature; yet it is an Evidence of ſmall Judgment to be poſitive in any thing, but the acknowledgment of our own *Ignorance*.

* XXXV. Our *Pride* is always greater than our *Ignorance*; and what we want in *Knowledge*

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we ſupply by *Sufficiency*. When we have look'd about us as far as we can, we conclude there is no more to be ſeen; when we have ſhot our beſt, we are ſure none ever did, nor ever can ſhoot better, or beyond it. Our own *Reaſon* is the certain meaſure of *Truth*; our own *Knowledge* of what is poſſible in *Nature*. Though our *Mind* and our *Thoughts* change every ſeven Years, as well as our Strength and our Features: Nay, though our Opinions change every Week, or every Day, yet we are ſure, or at leaſt confident, that our preſent *Thoughts* and *Concluſions* are juſt and true, and cannot be deceiv'd: And among all the Miſeries to which Man is born and ſubjected in the whole Courſe of his Life, he has this one Felicity to comfort and ſupport him, *that in all Ages, in all things, every Man is always in the right.* A *Boy* of fifteen is wiſer than his *Father* at forty; the meaneſt *Subject*, than his *Prince* or *Governors*, and the *Modern Scholars*, becauſe they have for a Hundred Years paſt learnt their *Leſſon* pretty well, are much more knowing than the *Ancients* Maſters.

• XXXVI. It is undoubtedly true, that ſcarce any Man's Mind is ſo capable of thinking ſtrongly, in the preſence of one whom he *Fears* and *Reverences*, as he is when that Reſtraint is taken off. And this is to be found, not only in weighty Matters, but alſo in the Arts of *Diſcourſe* and *Raillery* themſelves: For we have often ſeen Men of bold Tempers, that have over-aw'd and govern'd the Wit of moſt Companies, to have been diſturb'd and dumb, and baſhful as Children, when ſome other Man has been near, who us'd

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to out-talk them. Such a kind of natural Sovereignty there is in ſome Mens Minds over others, which muſt needs be much greater when it is advanc'd by long uſe, and the venerable name of a *Maſter*.

• XXXVII. Thoſe who take their Opinions from others Rules, are commonly ſtricter impoſers upon their Scholars, than their own Authors were on them, or than the firſt Inventors of things themſelves are upon others. Whatever the Cauſe of this be, whether the firſt Men are made meek and gentle, by their long ſearch, and by better underſtanding all the difficulties of Knowledge; while thoſe that learn afterwards, only haſtily catching things in ſmall *Syſtems*, are ſoon ſatisfied, before they have broken their Pride, and ſo become more imperious; or whether it ariſes from hence, that the ſame meanneſs of *Soul*, which made them bound their Thoughts by others Precepts, makes them alſo *Inſolent* to their Inferiours, as we always find *Cowards* the moſt *Cruel*: Or whatever other Cauſe may be alledg'd, the Obſervation is certain, that the *Succeſſors* are uſually more poſitive and tyrannical, than the *Beginners*.

• XXXVIII. It is *Liberty* alone which inſpires Men with lofty Thoughts, and elevates their Souls to a higher Pitch, than Rules of Art can direct. Books of Rhetorick make Men Copious and Methodical; but they alone can never infuſe that true Enthuſiaſtick Rage which *Liberty* breaths into their Souls who enjoy it, and which guided by a ſedate Judgment, will carry Men further than the greateſt Induſtry, and the quickeſt Parts can go without it.

XXXIX.

* XXXIX. All Men who make a Myſtery of Matters of *Learning*, and induſtriouſly oblige their Scholars to conceal their Dictates, give the World great Reaſon to ſuſpect, that their *Knowledge* is all Juggling and Trick.

* XL. No Pretences to greater meaſures of *Knowledge*, grounded upon account of long Succeſſions of Learned Men in any Country, ought to gain belief, when ſet againſt the Learning of other Nations who make no ſuch Pretences, unleſs *Inventions* and *Diſcoveries* anſwerable to thoſe Advantages, be produced by their Advocates.

* XLI. The growth of *Learning*, as well as of Natural Bodies, has ſome ſhort Periods beyond which it cannot reach, and after which it muſt begin to decay. It falls in one Country or one Age, and riſes again in others, but never beyond a certain Pitch. One Man, or one Country, at a certain time runs a great length in ſome certain kinds of Knowledge, but loſe as much ground in others, that were perhaps as uſeful and valuable. There is a certain degree of *Capacity* in the greateſt Veſſel, and when 'tis full, if you pour in ſtill, it muſt run out ſome way or other, and the more it runs out on one ſide, the leſs runs out at the other: So the greateſt *Memory*, after a certain degree, as it learns or retains more of ſome Things or Words, loſes and forgets as much of others. The largeſt and deepeſt reach of Thought, the more it purſues ſome certain Subjects, the more it neglects others.

* XLII. It is natural to all Ranks of Men, to have ſome one Darling, upon which their Care is chiefly fixt. If *Mechanicks* alone were to make

a Philosophy, they would bring it all into their Shops; and force it wholly to consist of Springs and Wheels and Weights: If *Physicians*, they would not depart from their Art; scarce any thing would be consider'd besides the *Body* of *Man*, the *Causes*, *Signs* and *Cures* of *Diseases*. So much is to be found in Men of all Conditions, of that which is called *Pedantry* in Scholars, which is nothing else but an obstinate Addiction to the forms of some private Life, and not regarding general things enough.

XLIII. We meet with very few Authors that are plain and natural; for even the Best are seldom contented either with their first *Thoughts*, or with those *Expressions*, which present themselves without study. The generality of Men mistake the Perfection of the Productions of *Wit*, and value them in Proportion to the pains and troubles they stand them in; as if Thoughts and Expressions were like Silver and Gold, which must be digg'd out of Earth, and purg'd of their Dross with great Labour, before they can be good for any thing.

XLIV. A *Dogmatical Tone*, is generally the effect of a great *Ignorance*. He that knows nothing, thinks that he teaches others what he has learnt himself a Moment before: On the contrary, he that knows much does hardly think, that what he says can be unknown to other People, and so he speaks with a kind of Indifference.

XLV. The Men of *Reading* do very much busie themselves about such *Conceptions*, which are no where to be found out of their own Chambers. The *Sense*, the *Custom*, the *Practice*,

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the *Judgment* of the World is quite a different thing from what they imagine it to be in private: And therefore it is no wonder, if when they come abroad into Buſineſs, the Sight of Men, the Tumult and Noiſe of Cities, and the very Brightneſs of Day it ſelf affright them.

XLVI. The *ſtudious* Men, while they continue heaping up in their Memories the Cuſtoms of paſt Ages, fall inſenſibly to imitate them, without any manner of Care *how* ſuitable they are to *Times* and *Things*. In the Ancient *Authors*, which they turn over, they find Deſcriptions of *Virtues* more perfect than indeed they were: The Governments are repreſented better, and the ways of Life pleaſanter than they deſerv'd. Upon this, theſe *Bookiſh* Wiſe Men ſtrait compare what they read with what they ſee; and here beholding nothing ſo heroically Tranſcendent, becauſe they are able to mark all the *Spots* as well as *Beauties* of every thing, that is ſo cloſe to their ſight, they preſently begin to deſpiſe their own *Times*, to exalt the paſt, to contemn the *Virtues*, and aggravate the Vices of their *Country*; not indeavouring to amend them, but by ſuch Examples as are now unpracticable, by reaſon of the Alteration of *Men* and *Manners*.

Kings, Princes, Government.

I. A *Prince* makes himſelf firſt unhappy when he makes others ſo.

II. There are ſome fierce Souls, who have

but an imperfect Pleasure in being *Masters*, if they don't make their Power felt by others, who place Greatness in Force, and the Happiness of their Condition in making People miserable at their pleasure.

III. 'Tis as great a *Severity* in a *Prince* to pardon all Crimes, as to pardon none.

IV. Frequent *Executions* cast as great blemish on the *Reputation* of a *King*, as frequent *Funerals* on that of a *Physician*.

* V. The Publick is but one Body, and the Prince the Head on't; so that what Member soever withdraws his Service from the Head, is no better than a Negative Traitor to his Country and himself.

VI. *Princes* and their *Ministers* have their Nature much like that of *Celestial Bodies*; they have much Splendor, but no Rest.

* VII. *Princes* are no farther touch'd with one anothers Misfortunes, than concerns their own *Interest*.

* VIII. The Periods of *Empire*, like Natural Bodies, grow for a certain Time, and to a certain Size, which they are not to exceed.

* IX. The Sources of *Conquests*, like those of great Rivers, are generally obscure, or taken little notice of, until their Streams increasing by the Influence of many others, make so mighty Inundations, as to grow famous in Stories, as well as Maps of the World.

* X. *Usurpers* and *Tyrants* do commonly Justice upon themselves, for the Injuries they have done to others; their own Consciences doing the Office of *Tormentors*, and avenging their Pub-

Publick Crimes, by their Private Sufferings; for they live in a perpetual Anguish of Thought, with Fears and Jealousies.

* XI It is an easie matter for Princes to cover and defend their unlawful Desires and unfaithful Vows with many outward seeming fair Pretences; especially seeing there is no Umpire or Moderator of Matters concluded upon, to whom a Reason should be tendred.

* XII. When Princes that ought to be common Parents, make themselves as a Party, and lean to a Side; it is a Boat that is over-thrown by uneven weight on the one side. For when the Authority of Princes is made but an Accessary to a Cause, and that there are other Bands that tye faster than the Band of Sovereignty; Kings begin to be almost put out of Possession.

* XIII. It is a miserable state of Mind to have few things to desire, and many things to fear; and yet that commonly is the Case of Kings, who being at the highest, want matter of Desire, which makes their Minds more languishing, and have many Representations of Perils and Shadows, which makes their Minds the less clear.

* XIV. *Kings* that have been fortunate Conquerors in their first Years, it being not possible for them to go forward infinitely, but that they must have some Check or Arrest in their Successes, turn generally in their later Years to be Superstitious and Melancholy.

* XV. Nothing destroys Authority so much, as the unequal and untimely interchange of Power, *prest'd* too far, and *relaxed* too much.

* XVI. The Honour of a *Prince* is a good Excuſe, when he has no mind to engage in a deceitful or unjuſt War; but it is often forgotten, when the Circumſtances are more favourable.

* XVII. There is no way more effectual to engage all to adhere to the *Crown*, than the grateful Acknowledgments of paſt Services.

* XVIII. In a weak Government an ill-digeſted Inſurrection raiſes the Power of the *Prince*, and adds as much Spirit to his Friends, as it depreſſes the Faction againſt him; and it alſo gives a handle to do ſome things, for which it were not eaſie otherwiſe to find either Colours or Inſtruments.

* XIX. A *Prince* that does not ſecure Friends to himſelf, while he is in Power and Condition to oblige them, muſt never expect to find 'em when he is Old and Impotent, and no longer able to do them any Good. If he Governs Tyrannically in his Youth, he will be ſure to be treated contemptibly in his Old Age; and the baſer his Enemies are, the more inſolent and intolerable will be the Affront.

* XX. There is no Subject ſo inconſiderable, but his Prince at one time or other, may have occaſion for him; and it holds through the whole Scale of the Creation, that the Great and the Little have need of one another.

* XXI. There's no medling with *Princes*, either with *Text* or *Argument*. *Morality* is not the Povince of a Cabinet-Council; and Ghoſtly Fathers ſignifie no more than Spiritual Bug-bears in the Caſe of an unaccountable Privilege.

XXII.

XXII. *Truth* discovers it self to *Princes* no longer than while they are Young and under Age: It flies a *Crown*, and vanishes out of sight, as soon as they come to be invested with Power. If these first Years be not made use of to give them good Advice and Instruction, there will be no retrieving it in the following part of their Lives; For all then goes off in meer juggle and disguise.

XXIII. There wants nothing more to make a Prince compleatly happy, than the Sweetness of a private Life: If any thing can make him amends for so great a Loss, it must be the Charms of *Friendship*, and Fidelity of true *Friends*.

XXIV. One of the greatest Misfortunes that can attend a *Prince*, is, that he has often Secrets that lye heavy upon his Soul, and which it is not safe for him to disclose. His Happiness is to find a true bosom Friend on whom he may throw off his Burden.

XXV. Nothing is so much for a *Princes* Credit, as the Modesty of his *Favourites*.

XXVI. What a happy Condition is that which gives a Man so frequent Opportunities, to do good to so many Thousands! What a dangerous Post is that, which exposes a Man to do hurt to so many Millions!

XXVIII. All Precepts concerning *Kings*, are summarily comprehended in these two; *Remember that thou art a Man, and that thou*

art instead of God: The one bridles their Power, and the other their Will.

Laughing, Raillery, Bantering.

I. NOthing is more rare, than to see a Man either *Laugh* or *Weep* to the purpose.

II. The Enjoyments, which a Plentiful Fortune affords, and the Calm and Smoothness of Prosperity, furnish Princes and Great Men with so much Mirth, that they can *Laugh* at a Monkey, a Dwarf, and oftentimes at an Cold Jest; but Men of Inferiour Fortunes seldom *Laugh*, but where there is occasion.

III. All the World is plagu'd with Cold *Jesters*, we tread every where upon those *Insects*. A good *Jester* is a thing very uncommon; and even those that are born such, find it a very hard Task to make good their Character a considerable Time: And besides, he that makes other People *Laugh*, seldom makes himself to be Esteem'd.

IV. To *Laugh* at *Witty Men*, is the Privilege of *Blockheads*: They are in the *World*, what your *Scurrilous Jesters* are at *Court*.

V. No Men are more unwilling to bear a Jest, than those who are forward to break it.

VI. The Wounding of a Friend for the sake of a *jest*, is an Intemperance and Immorality, not to be endur'd.

VII.

VII. Men ought to find the difference betwixt Saltneſs and Bitterneſs; for he that has a Satyrical Vein, as he makes others afraid of his Wit, ſo he had need be afraid of others Memory.

VIII. It is commonly the Fate of Apes and Buffoons, that while they think to make ſport with others, they ſerve only in the Concluſion, for a Laughing-ſtock themſelves.

IX. The true *Raillery* ſhould be a Defence for *good* and *virtuous Works*, and ſhould only deſign the Deriſion of extravagant, and the Diſgrace of vile and diſhonourable Things. This kind of *Wit* ought to have the nature of *Salt*, to which it is uſually compar'd; which preſerves and keeps ſweet the good and ſound Parts of all Bodies, and only frets, dries up, and deſtroys thoſe Humours which putrify and corrupt.

X. There's not one Man of a Thouſand, that underſtands the juſt, the ſafe, warrantable, decent and preciſe Limits of that which we call *Bantering* or *Fooling*; but it is either too Courſe, too Rude, too Churliſh, too Bitter, too much on't, too Pedantick, too Fine, out of Meaſure, or out of Seaſon. Now the leaſt Error or Miſtake in the Management of this Humour, lays People open to great Cenſure and Reproach. It is not every Man's Talent to know when and how to caſt out a pleaſant Word, with ſuch a regard to Modeſty and Reſpect, as not to Tranſgreſs the true and fair Allowances of Wit, good Nature and good Breeding. The Skill and Faculty of Govern-

ing this Freedom within the Terms of Sobriety and Discretion, goes a great way in the Character of an agreeable Conversation; for that which we call *Raillery*, in this Sense, is the very Sawce of Civil Entertainment, and without some such Tincture of *Urbanity*, even in Matters the most serious, the good Humour flattens for want of Refreshment and Relief. But there is a Medium yet betwixt *All-Fool* and *All-Philosopher*; I mean, a proper and discreet Mixture, that in some sort partakes of both, and renders Wisdom it self the more grateful and effectual.

XI. 'Tis the Nature and Practice of Jesters and Buffoons, to be Insolent towards those that will bear it, and as Slavish to others that are more than their Match.

Life, Death.

I. ONE cannot look either the *Sun* or *Death* in the Face.

II. Very few People are acquainted with *Death*; it is generally submitted to rather out of Insensibility and Custom, than Resolution; and all Men yield to *Death*, only because they cannot help it.

III. We often see those that are led to Execution, affect a Constancy and Contempt of *Death*; which in truth is nothing else, but the fear of looking it in the Face: So that this pre-

tended Bravery and Contempt, may be ſaid to do their Mind the ſame good Office, that the Head-band or Night-cap does their Eyes.

IV. Nothing can be more counterfeit and deceitful, than the *Contempt* of *Death*. That *Contempt* of it, I mean, which the *Heathens* pretended to out of their natural Reaſon and Conſtancy, without the Hopes of a better Life. There is a great deal of difference between Dying with Bravery and Reſolution, and ſlighting *Death*. The former is frequent enough, but I look upon the other to be never real and ſincere; and yet *Philoſophers* have us'd all the Arguments that the *Subject* can bear, to perſwade us that *Death is no Evil*; and Men of very inferiour Characters, as well as Hero's, have furniſht us with a great many Eminent Examples in Confirmation of that Opinion. Nevertheleſs I do ſtill queſtion whether any *Thinking Man*, ever gave his aſſent to it; nay, the trouble they are at to perſwade others and themſelves, plainly ſhews that this was no ſuch eaſie Undertaking. A Man indeed may have a great many Reaſons to be out of conceit with Life, but he can have none to deſpiſe Death: Even thoſe, who voluntarily lay violent hands upon themſelves, do not look upon it as an inconſiderable matter, but are ſtartled at it, and decline it as much as others, if it approach them in any other ſhape, but that of their own chuſing. The Unevenneſs of *Courage*, obſervable in a World of Brave Men, has no other Bottom, than the various Influence of *Death*, which works more powerfully upon their Fancy,

upon

upon ſome Occaſions, and at ſome Times, than it does at others. Hence it is, that after having ſlighted what they did not know, they fear it now, when they come to be better acquainted with it. If a Man would perſwade himſelf, that it is not the greateſt of Evils, he muſt decline looking it in the Face, and conſidering all its *Gaſtly Circumſtances*. The Wiſeſt and Braveſt Men, are they, that take the faireſt and moſt honourable Pretences, to keep their View from it. But every body that knows it, as it really is, finds it to be a thing *full of Horror*. The Conſtancy of *Philoſophers*, was nothing elſe but the Neceſſity of Dying; they thought when there was no Remedy, but a Man muſt go, it was beſt to go with a good Grace. And ſince they were not able to make their Lives *Eternal*, they would ſtick at nothing to make their Names ſo, and ſecure all that from the *Wreck*, which was capable of being ſecur'd. Let us put the beſt Face upon the Matter we can, content our ſelves with not ſpeaking all we think, and hope more from a happy Conſtitution, than all the feeble Reaſonings, that gull us with a fancy that we can approach it without concern. The Glory of Dying gallantly, the Hope of being Lamented when we are gone, the deſire of leaving a good Name behind us, the Aſſurance of being ſet free from the Miſeries of the preſent Life, and of depending no longer upon a fickle and humourſom Fortune, are Remedies not altogether to be rejected, though they be far from being Sovereign. They help no more to put us in Heart, than

than a poor Hedge in an *Engagement* contributes to encourage the *Soldiers* that are to march near, where the Enemy is firing; it appears a good Shelter at a diſtance, but proves a very thin defence at cloſe view. We do vainly flatter our ſelves to think that *Death* will be the ſame when near, as we fancy it to be when remote; and that our Reaſonings, which in Truth are Weakneſs it ſelf, will prove of ſo harden'd a Temper as to hold out proof, and not yield to the ſevereſt of all Tryals: Beſides, it ſhews we are but little acquainted with *Self-Love*, when we imagine, that will do us any Service toward the looking upon that very thing as a Trifle, which muſt unavoidably cauſe its utter Ruin; and Reaſon, from which we expect ſo many Supplies, is then too weak to perſwade us what we wiſh to be true: Nay, Reaſon it ſelf generally betrays us upon this occaſion, and inſtead of animating us with a *Contempt* of *Death*, gives us a more lively Repreſentation of all its Terror and Gaſtlineſs: All it is able to do in our behalf, is only to adviſe us to turn our Heads another way, and divert the Thought by fixing our Eyes upon ſome other Objects, *Cato* and *Brutus* choſe noble Ones. A Lackey, not long ago, ſatisfied himſelf with dancing upon the *Scaffold*, whither he was brought to be broke upon the Wheel. And thus, though the *Motives* be different, they produce ſtill the ſame Effects. So true it is, that after all the diſproportion between Great Men and the Vulgar, People of both ſorts do often meet Death, with the ſame Face and Diſpoſition: But ſtill with

this

this difference, that in the *Contempt* of *Death*, which Great Men expreſs, the deſire and love of Honour is the thing that keeps *Death* from their ſight; and in the Vulgar 'tis Ignorance and Stupidity that leaves them at liberty to think upon ſomething elſe, and keeps them from ſeeing the greatneſs of the Evil they are to ſuffer.

V. Every thing in this Life is Accidental, even our Birth, that brings us into it: *Death* is the only thing we can be ſure of; and yet we behave our ſelves juſt as if all the reſt were certain, and *Death* alone accidental.

VI. We are apt to pick Quarrels with the World for every little Foolery, or every trivial Croſs: But our Tongues run quite to another Tune, when we come once to parting with it in earneſt.

VII. Nothing but the Conſcience of a virtuous Life can make Death eaſie to us: Wherefore there's no truſting to a Death-bed Repentance. When Men come to that laſt Extremity once by Langor, Pain or Sickneſs, and to lye Agonizing betwixt Heaven and Hell, under the ſtroke either of a Divine Judgment, or of Humane Frailty, they are not commonly ſo ſenſible of their Wickedneſs, or ſo effectually touch'd with the remorſe of a true Repentance, as they are diſtracted with the Terrors of Death, and the *dark Viſionary* Apprehenſions of what's to come. People in that Condition do but diſcharge themſelves of burdenſom Reflections, as they do of the *Cargo* of a Ship at Sea, that has ſprung a *Leak*: Every thing is done in a Hurry, and Men only part with their *Sins* in the

the one Caſe, as they do with their *Goods* in the other; to fiſh them up again ſo ſoon as the Storm is over. *Grace* muſt be very ſtrong in theſe Conflicts, wholly to vanquiſh the Weakneſſes of diſtreſſed Nature. That certainly is none of the Time to make choice of for the great Work of reconciling our ſelves to Heaven, when we are divided and confounded betwixt an Anguiſh of Body and Mind: And the Man is worſe than Mad, that ventures his Salvation upon that deſperate Iſſue.

VIII. There is not any thing that Men are ſo prodigal, and at the ſame time, ſo fond of, as their *Lives.*

IX. *Death* happens but once; but the Senſe of it renews in all the Moments of our Lives; and the fear we have of it, is ten times worſe than the ſubmitting to it.

X. That part of *Death* which is certain, is much alleviated by that which is uncertain.

XI. We hope to grow Old, and yet we fear Old Age, that is to ſay, we love *Life*, and decline *Death.*

XII. *Nature* generally makes a long Sickneſs, intermediate betwixt *Life* and *Death*, with deſign, it ſeems, to make *Death* it ſelf a kind of Releaſe, both to him that Dyes, and thoſe that ſurvive him.

XIII. That *Death* which prevents a crazy *Old Age*, comes in better time, than that which terminates it.

XIV. There are but three great Events for us Men, *Birth*, *Life* and *Death:* We are not ſenſible of our Birth; we ſuffer in Dying, and forget to live.

XV.

XV. Moſt Men ſpend the firſt part of their Lives in rendring the other miſerable.

XVI. Men fear *Death*, as Children fear to go in the Dark; and as that natural Fear is encreaſed in Children with Tales, ſo is the other. Certainly the *Stoicks* beſtowed too much coſt upon *Death*, and by their great Preparations made it appear more fearful. It is as natural to die as to be born; and to a little Infant, perhaps, the one is as painful as the other.

XVII. It is obſervable, that there is no Paſſion in the Mind of Man, but it Maſters the Fear of *Death*: And therefore *Death* is no ſuch terrible Enemy, when a Man has ſo many Friends about him, that can gain him the Victory. *Revenge* Triumphs over Death; *Love* ſlights it; *Honour* aſpires to it; *Grief* flies to it; *Fear* procures it. Nay, we read, that *Pity* it ſelf, which is the Tendereſt of all Affections, has provok'd many to die out of meer Compaſſion. Nay, *Seneca* adds *Niceneſs* and *Satiety*; *A Man* (ſays he) *would die, though he were neither Valiant nor Miſerable, only upon a Wearineſs to do the ſame thing ſo oft over and over.*

Liberality, Prodigality.

I. *Liberality* is oftentimes nothing elſe but the Vanity of Giving, of which we are more fond than the Things we give.

II. There

II. There goes a great deal of Art and Addreſs to make a *Denial* go down, and by fair and civil Expreſſions, to ſupply the Kindneſs we cannot grant.

III. There are a ſort of Perſons that ſay *No* ſo very naturally, that their *No* always uſhers in whatever they are about to ſay. This renders them ſo diſagreeable, that though they be prevail'd upon with much Importunity to grant any Requeſt, yet all the Grace and Commendation of ſuch *Grants* are utterly loſt by ſo very untoward a beginning.

IV. All things are not to be granted at all times, nor all Men to be gratified: And it is altogether as commendable to refuſe, upon *Occaſion*, as to give. This makes ſome Peoples *No* better received than other Peoples *Yes*. A *Denial*, accompanied with Sweetneſs and Civility, pleaſes more a Man of Underſtanding, than a Courteſie granted coldly and rudely.

V. We engage others more effectually to ſerve us by *Promiſes*, than by *Preſents*; for while Men are kept upon the Tenters, they endeavour to deſerve thoſe Kindneſſes they expect from us.

* VI. He that gives to all without Diſcretion, will ſoon ſtand in need of every Body.

* VII. He that defers Charity till Death, is rather Liberal of another Man's, than of his own.

VIII. *Liberality* does not conſiſt ſo much in giving largely, as in giving ſeaſonably.

IX. There

IX. There is ſomething Heroical in great *Liberality*, as well as in great Valour; and there is a great Analogy between thoſe two Virtues; the one raiſes the Soul above the Conſideration of Wealth, as the other beyond the Management and Deſire of Life. But with all theſe Gay and Generous Motives, the one becomes Ruinous, and the other Fatal.

X. There are ſome Men, jealous of the Honour of their Motions, who refuſe all things at the Inſpirations of others, becauſe they would not be prevented in their Deſigns, and troubled in the order of the good they would do. That may proceed ſometimes from a good Principle, and be met with in very lofty Souls; but for the moſt part they are Diſhoneſt, Jealous, and falſe Niceties of Honour, which produce a true Repugnancy to the doing of Favours.

XI. Thoſe whom croſs Accidents of Fortune have undone, are pity'd by all the World, becauſe it is a Misfortune the Condition of Humanity ſubmits us to: But thoſe who are reduc'd to Miſery by *Vain Profuſion*, raiſe more Contempt than Commiſeration, becauſe it is the iſſue of a peculiar Folly, from which every Man has the good conceit to think himſelf exempt.

Love.

Love.

I. IN *Friendship* we take notice of those *Failings* that may prejudice our *Friends*. In *Love* we never see in the Party beloved, but those Defects only by which we are offended.

II. There is but the first Quarrel in *Love*, as the first Fault in *Friendship*, which may turn to good account.

III. Coldness or Slackness in *Friendship*, has generally a Cause. In *Love* there is most commonly no other reason for People loving no more, than their having lov'd too much.

IV. Both the Beginning and Decay of *Love*, shew themselves by the Uneasiness and Trouble *Lovers* are in, when they are together by themselves.

V. When a Man has a Passion for an ill-favour'd *Woman*, it must needs be an extraordinary one: For either his *Love* proceeds from his own Weakness, or is influenc'd by more secret and irresistible Charms than those of *Beauty*.

VI. When a *Passion* is worn out, we often visit and *distress* out of Custom, and tell one another that we love still, when our Actions testifie that we love no more.

VII. Being absent from what we *love*, is a Good, in comparison of living with that we *hate*.

VIII. As disinterested as a Man may be, either in *Friendship* or *Love*, he ought sometimes to

put a Constraint upon himself, and be so generous as to *receive*.

IX. *Love* is to the *Soul* of a *Lover*, what the *Soul* is to the *Body*.

X. It is very hard to give a full *Definition* of *Love*; the most we can say of it is this: That in the *Soul*, it is a greedy Desire to *Govern*; in *Spirits*, it is a *Sympathy*; and in the *Body*, it is only a nice and secret *Longing* to enjoy the thing *beloved*, after a great deal of Bustle and Formality.

XI. If there be any such thing as *Love* pure, and unstained with the Mixture of any other Passion, it is that which lurks in the deepest Recesses of our *Hearts*, unknown to ourselves.

XII. *Love* has such peculiar distinguishing *Characters*, that it is as hard to hide it when *true*, as to dissemble it when *false*.

XIII. Considering how little the *Beginning* of the *Cessing to love* is in our own Power, it is equally unreasonable for a *Lover* to complain of his *Mistress*'s Fickleness, as for a *Mistress* of her *Lover*'s Inconstancy.

XIV. If we judge of *Love* according to most of its Effects, we shall find that it more resembles *Hatred* than *Friendship*.

XV. *Love* can no more continue without a constant motion, than *Fire* can; and it ceases to be, when it ceases either to *Hope* or *Fear*.

XVI. It is with true *Love*, as it is with *Ghosts* and *Apparitions*, a thing that every body talks of, and scarce any body has seen.

XVII. We father upon *Love* liberal Dealings and Intercourse, in which it is no more concern'd,

cern'd, than the *Doge* is, in what is done at *Venice*.

XVIII. When we have loved our ſelves weary, the kindeſt and moſt welcome thing that can be, is, the *Infidelity* of others, which may give us a fair Pretence to diſengage our Faithfulneſs.

XIX. The more paſſionately a Man loves his *Miſtreſs*, the readier he is to hate *her*.

XX. When a *Woman* has once given her ſelf over to entertain *Love*, *Loving* is then the leaſt Fault ſhe can be guilty of.

XXI. Some Perſons had never been in *love*, had they never been entertain'd with any diſcourſe of it.

XXII. The greateſt Pleaſure of *Love*, is *Loving*; and a Man is more happy in his own Paſſion, than in that he influences in another.

XXIII. *Abſence* cools moderate *Paſſions*, and inflames violent ones; juſt as the *Wind* blows out Candles, but kindles Fires.

XXIV. It is much eaſier to uſher in *Love* into one's Breaſt, than to drive it out when it is once admitted.

XXV. In *Love*, loving but little, proves often the beſt way to be lov'd again.

XXVI. The Sincerity which *Lovers* and their *Miſtreſſes* bargain for, in agreeing to tell one another when they can love no longer, is not aſk'd ſo much out of a Deſire to know when their *Love* is at an end, as to be ſatisfy'd that *Love* does really continue, ſo long as they are told nothing to the contrary.

XXVII. In *Love*, he that's first cur'd, is best cur'd.

XXVIII. To speak *feelingly* of *Love*, is as *coquettish* in a young Woman, as 'tis *ridiculous* in an old Man.

XXIX. * *Love* is a kind of penurious God, very niggard of his *Opportunities*; he must be watch'd like a hard-hearted Treasurer; for he bolts out of a sudden, and if you take him not in the nick, he vanishes in a twinkling.

XXX. * There is no reason in the World to revenge upon a *Lover* the *Deceits* of his *Love*; for as in *War*, so in *Love*, Stratagems are always allow'd.

XXXI. * A silly *Mistress* is like a *weak Place*, soon got, soon lost.

XXXII. * *Mistresses* are like *Books*; if you pore upon them too much, they doze you, and make you unfit for Company; but if us'd discreetly, you are the fitter for Conversation by them.

XXXIII. * Some *Women* pray for *Husbands*, that they may the better love at random.

XXXIV. * Many a *Spark* that hunts after a *Mistress*, often gets a *Wife*; and stands condemn'd to a Repentance during Life, without Redemption, except one of the two dies.

XXXV. * Some People fall in *love* by *Contagion*, and merely by conversing with the infected.

XXXVI. * Men do not *see*, or *taste*, or *find* the thing they *love*; but they create it: They fashion an Idol in what Figure or Shape they please;

pleaſe, ſet it up, worſhip it, dote upon it, purſue it, and ſometimes run mad for it.

XXXVII. * The extravagant Tranſports of *Love*, and the wonderful Force of *Nature*, are uncontroulable: The one carries us out of our ſelves, and the other brings us back again.

XXXVIII. Two paſſionate *Lovers* cannot partake of other *Pleaſures*, than thoſe which they receive from their *Love*.

XXXIX. There is no *Paſſion* that more excites us to every thing that is Noble and Generous, than an *honeſt Love*.

XL. Short abſence excites *Paſſions*, whereas a long one deſtroys them.

XLI. Women who preſerve a *Paſſion* for Perſons that are abſent, raiſe but little in thoſe who ſee them; and the continuation of their Love for the Abſent, is leſs an *Honour* to their Conſtancy, than a *Scandal* to their Beauty.

XLII. The *Love* of young People is only an irregular *Paſſion*, and boiling *Deſire*, that has no other Object than *Pleaſure*, and which *Enjoyment* diſſipates.

XLIII. *Love* comes in by the Ears, as well as by the Eyes; and therefore it is a great Indiſcretion in a Man, to make a long Deſcant upon his *Miſtreſs*'s Perfections, before his *Friend*.

XLIV. *Love* has, as it were, never well eſtabliſh'd his *Power*, till he has ruin'd that of *Reaſon*.

XLV. *Love* begins by *Love*; and the greateſt *Friendſhip* can never influence but a very ſmall *Paſſion*.

XLVI. Nothing resembles true *Friendship* so well, as those Engagements which have a secret *Love* at the bottom.

XLVII. We never *love* truly but once, and that's the first time we love: The following *Passions* are less involuntary.

XLVIII. That *Passion* which is rais'd on the sudden, is the most difficult to be cur'd.

XLIX. That *Love* which encreases by degrees, is so much like *Friendship*, that it can never be a violent Passion.

L. As nice as we are in *Love*, we still forgive more Faults in that, than in *Friendship*.

LI. We tell our Secrets in *Friendship*, but they *slip* from us in *Love*.

LII. There are many *Remedies* to cure *Love*; but never a one of them is infallible.

LIII. The greatest *Miracle Love* can work, is to cure a *Coquet Humour*.

LIV. *Coquets* make it a Pride to be jealous of their *Lovers*, only to conceal their *Envy* of other *Women*.

LV. The reason why *Lovers* are but seldom uneasie in one another's Company, is because they never talk of any thing but themselves.

LVI. It is a *Lover's* Fault, if he is not sensible when he ceases to be belov'd.

LVII. A Man of Parts may *love* indiscreetly, but not foolishly.

LVIII. The Grace of *Novelty* is to *Love*, what the *Blae-mourn*, or Gloss, is to the Fruits; it gives them a Lustre which is easily defac'd; and when once gone, never returns any more.

LIX. A *Fever* is the properest *Simile* of *Love*; for in both Cases, the Degree and the Continuance of the *Disease* is out of our own Power.

LX. 'Tis better for a Man sometimes to be deceiv'd in what he *loves*, than to be plainly dealt with.

LXI. It is as hard for a *Woman* to manage a *fond Lover*, as a *cold one*.

LXII. *Women* generally keep the first *Lover*, only for want of a second.

LXIII. Men often go from *Love* to *Ambition*, but seldom come back again from *Ambition* to *Love*.

LXIV. All our *Passions* engage Men in some Faults; but those of *Love* are the most ridiculous.

LXV. Of all violent *Passions*, *Love* becomes a *Woman* best.

LXVI. In the first *Passion*, *Women* have commonly an Affection for the *Lover*; but afterwards they seldom *love*, but for the Pleasure of *Loving*.

LXVII. *Love*, tho' never so agreeable a Passion, pleases still more by the ways it takes to shew it self, than it does upon its own account.

LXVIII. Tho' *Love* is worn out, yet it makes both *Lover* and *Mistress* uneasie to part.

LXIX. It is oftentimes much harder to forbear *loving* an unkind *Mistress*, than to bear with her cruel Usage.

LXX. It is with old *Love*, as with old *Age*, a Man lives to all the *Miseries*, but is dead to all the *Pleasures* of Life.

LXXI. There is one kind of *Love*, whose excess prevents *Jealousie*.

LXXII. In *Love*, *Cozening* always exceeds *Distrust*.

LXXIII. There are some *self-conceited Fops*, who, when they are in *Love*, entertain themselves with their own Passion, instead of the Person that causes it.

Marriage, Matrimony, Children.

I. MAny Marriages prove convenient and useful, but few delightful.

II. * 'Tis much with *Wedlock*, as with our *Elixirs* and *Anidotes*; there goes a thousand Ingredients to the making of the Composition; but then if they be not tim'd, proportion'd, and prepar'd according to Art, 'tis a Clog to us rather than a Relief.

III. * *Marriages* are govern'd rather by an over-ruling Fatality, than any solemnity of Choice and Judgment; tho' 'tis a hard matter to find out a Woman, even at the best, that's of a just Scantling for her Age, Person, Humour, and Fortune, to make a *Wife* of. The one single disparity of Years, is of it self sufficient, without a more than ordinary Measure of Vertue and Prudence, to make a Man ridiculous.

IV. * A *Wife* and *Children* are a kind of Discipline of Humanity; and *Single Men*, tho' they be many times more charitable, because their Means are less exhausted, yet, on the other side,

they

they are more cruel and hard-hearted, because their Tenderness is not so oft call'd upon.

V. * Grave Natures, led by Custom, and therefore constant, are commonly loving *Husbands*.

VI. * Chast Women are often proud and froward, as presuming upon the Merit of their Chastity.

VII. * It is one of the best Bonds, both of Chastity and Obedience in the *Wife*, if she think her *Husband* Wise; which she will never do, if she find him *Jealous*.

VIII. * *Wives* are young Men's *Mistresses*; *Companions* for middle-Age; and old Men, *Nurses*.

IX. * The Joys of Parents are secret; and so are their Griefs and Fears: They cannot utter the one, nor will they express the other. *Children* sweeten Labour, but they make Misfortunes more bitter: They increase the Cares of Life, but they mitigate the Remembrance of Death.

X. * They that are the First Raisers of their *Families*, are most indulgent toward their Children, beholding them as the Continuance, not only of their Kind, but of their Works; and so both *Children* and *Creatures*.

XI. * He that has *Wife* and *Children*, has given Hostages to Fortune; for they are Impediments to great Enterprises, either of Vertue or Mischief. The Perpetuity by Generation is common to Beasts; but Memory, Merit, and Noble Works, are proper to Men: And certainly a Man shall find the Noblest Works and Foundations, have always proceeded from *Childless*

less Men; which have sought to express the Images of their Minds, where those of their Bodies have fail'd; and both in Affection and Means have married and endow'd the Publick: So that the Care of Posterity is most in them that have none.

XI. * The most ordinary cause of a *single Life*, is Liberty, especially in certain Self-pleasing and Humourous Minds; which are so sensible of every Restraint, that they will go near to think their Girdles and Garters to be Bonds and Shackles.

XII. * Unmarried Men are best Friends, best Masters, best Servants, but not always best Subjects; for they are light to run away; and almost all Fugitives are of that Condition.

Mind, Understanding, Wit, Memory, Heart.

I. THe Strength and Weakness of a Man's Mind, are improper Terms, since they are really nothing else but the *Organs* of our *Bodies*, being well or ill dispos'd.

II. 'Tis a great Errour, the making a difference between the *Wit* and the *Judgment*. For, in truth, the *Judgment* is nothing else but the *Brightness of Wit*, which penetrates into the very bottom of Things, observes all that ought to be observ'd there, and descries what seem'd to be imperceptible. From whence we must con-

conclude, That 'tis the *Extension* and *Energy* of this *Light of Wit*, that produces all those Effects, usually ascrib'd to *Judgment*.

III. All Men may be allow'd to give a good Character of their *Hearts* (or *Inclinations*) but no body dares to speak well of his own *Wit*.

IV. *Polite Wit* consists in nice, curious, and honest *Thoughts*.

V. The *Gallantry* of *Wit* consists in *Flattery* well couch'd.

VI. It often happens, that some things offer themselves to our *Wit*, which are naturally finer and better, than is possible for a Man to make them by the Additions of *Art* and *Study*.

VII. *Wit* is always made a *Cully* to the *Heart*.

VIII. Many People are acquainted with their own *Wit*, that are not acquainted with their own *Heart*.

IX. It is not in the power of *Wit*, to act a long while the *Part* of the *Heart*.

X. A Man of *Wit* would be sometimes miserably at a loss, but for the Company of *Fools*.

XI. A Man of *Wit* may sometimes be a *Coxcomb*; but a Man of *Judgment* never can.

XII. The different Ways or Methods for compassing a Design, come not so much from the Quickness and Fertility of an industrious *Wit*, as dim-sighted *Understanding*, which makes us pitch upon every fresh Matter that presents it self to our groping *Fancy*, and does not furnish us with Judgment sufficient to discern at first sight, which of them is best for our Purpose.

XIII.

XIII. The *Twang* of a Man's *Native Country*, sticks by him as much in his *Mind* and *Disposition*, as it does in his *Tone* of *Speaking*.

XIV. *Wit* serves sometimes to make us play the *Fool* with greater Confidence.

XV. Shallow *Wits* are apt to censure every thing above their own *Capacity*.

XVI. 'Tis past the Power of *Imagination* it self, to invent so many distant *Contrarieties*, as there are naturally in the *Heart* of every Man.

XVII. No body is so well acquainted with himself, as to know his own *Mind* at all times.

XVIII. Every body complains of his *Memory*, but no body of his *Judgment*.

XIX. There is a kind of general *Revolution*, not more visible in the turn it gives to the Fortunes of the *World*, than it is in the Change of Men's *Understandings*, and the different Relish of *Wit*.

XX. Men often think to conduct and govern themselves, when all the while they are led and manag'd; and while their *Understanding* aims at one thing, their *Heart* insensibly draws them into another.

XXI. Great *Souls* are not distinguish'd by having less *Passion*, and more *Virtue*; but by having nobler and greater Designs than the *Vulgar*.

XXII. We allow few Men to be either *Witty* or Reasonable, besides those who are of our own Opinion.

XXIII.

XXIII. We are as much pleas'd to discover another Man's *Mind*, as we are discontented to have our own found out.

XXIV. A straight and well-contriv'd *Mind*, finds it easier to yield to a perverse one, than to direct and manage it.

XXV. *Coxcombs* are never so troublesome, as when they pretend to *Wit*.

XXVI. A little *Wit*, with *Discretion*, tires less in long-run, than much *Wit* without *Judgment*.

XXVII. Nothing comes amiss to a great *Soul*; and there is as much *Wisdom* in bearing either People's *Defects*, as in relishing their good *Qualities*.

XXVIII. It argues a great height of *Judgment* in a Man, to discover what is in another's Breast, and to conceal what is in his own.

XXIX. If Poverty be the Mother of Wickedness, want of *Wit* must be the Father.

XXX. * A *Mind* that has no Ballance in it self, turns insolent, or abject, out of measure, with the various Change of Fortune.

XXXI. * Our *Memories* are frail and treacherous; and we think many excellent things, which for want of making a deep impression, we can never recover afterwards. In vain we hunt for the stragling *Idea*, and rummage all the Solitudes and Retirements of our Soul, for a lost Thought, which has left no Track or Footsteps behind it: The swift Offspring of the Mind is gone; 'tis dead as soon as born; nay, often proves abortive in the moment it was conceiv'd: The only way therefore to retain our

Thoughts

Thoughts, *i.* to fasten them in Words, and chain them in Writing.

XXXII. * A Man is never so great a *Dunce* by *Nature*, but *Love*, *Malice*, or *Necessity*, will supply him with some *Wit*.

XXXIII. * There is a *Defect* which is almost unavoidable in great *Inventors*; *viz.* the Custom of such earnest and powerful Minds, to do wonderful Things in the beginning, but shortly after, to be over born by the Multitude and Weight of their own Thoughts; then to yield and cool by little and little, and at last grow weary, and even to loath that, upon which they were at first the most eager. This is the wonted Constitution of *great Wits*; such tender things are those called Actions of the Mind, and so hard it is for those Imaginations, that can run swift and mighty Races, to be able to travel a long and constant Journey. The Effects of this Infirmity have been so remarkable, that we have certainly lost very many Inventions, after they have been in part fashion'd, by the meer *Languishing* and *Negligence* of their *Authors*.

Moderation.

I. *MOderation* in *Prosperity*, generally springs either from apprehension of the Shame and Reproach that attends Passion and Excess, or the fear of losing our Fortunes and Advantages.

II. *Mo-*

II. *Moderation* is like *Temperance*; a Man would be well enough pleas'd to eat more, but only he is afraid of a Surfeit.

III. The *Moderation* of some fortunate Men, is the effect of a smooth and composed Temper, owing to the Calm of their Prosperity.

IV. *Moderation* is a fear of falling into that *Envy* and *Contempt*, which those who grow giddy with their good Fortune, most justly draw upon themselves; it is a vain Ostentation of the Greatness of our Mind: And in short, the *Moderation* of Men in the most exalted Fortunes, is a Desire to be thought above those Things that have rais'd them so high.

V. *Moderation* is represented as a *Virtue*, with a design to restrain the *Ambition* of *Great Men*, and to persuade those of a meaner *Condition*, to be contented with a less proportion of *Merit* and *Fortune*.

Merit, Worth.

I. PEople that are conceited of their own *Merit*, do sometimes take a pride in being unfortunate, in order to perswade themselves and others, that they are considerable enough to be the *Envy* and the *Mark* of *Fortune*.

II. The undeceiving a Man strongly possess'd with an Opinion of his own *Merit*, is the very same *Office* that was done the Fool at *Athens*, who fancied all the Ships that came into Harbour were his own.

III. The

III. The surest Evidence of true *Merit*, is when a Man is commended even by those that envy him most.

IV. The *Merit* of some People consists in saying and doing useful *Fooleries*; and when they are once taken out of this *Road*, you quite spoil them, and they are good for nothing.

V. *Princes* put a value upon *Men* as well as *Money*, and we are forc'd to take them both, not according to their true Worth, but according to what they are stamp'd for.

VI. *Nature* gives *Merit* and *Parts*, but 'tis *Fortune* improves and exerts them.

VII. The Address and Industry of improving moderate *Abilities* to the best Advantage, steal away, if I may so speak, our Esteem, and bring a Man oftentimes in to greater Reputation than real *Merit*.

VIII. Real *Merit* gains a Man the Esteem of *good Men*; but 'tis only *Fate* that gains him that of the *Multitude*.

IX. The Appearances of *Merit* are oftner Rewarded than *Merit* it self.

X. There are a great many Men valu'd in the World, who have no other *Merit*, than *Vices* profitable to Commerce and Society.

XI. A Man's *Merit* has its particular Season, as well as *Fruits*.

XII. A Man's *Palate* (or discerning Faculty) lowers proportionably to his *Merit*.

XIII. As much as the *World* is inclin'd to think ill of one another, we see them oftner favourable to *false Merit*, than injurious to *true*.

XIV.

XIV. Some Men are like *Ballads*, which are in vogue but for a while.

XV. A Noble Birth, or a Great Fortune, proclaims *Merit*, and makes it the more conspicuous.

Nature.

I. MOst *young People* think often to follow *Nature*, when they are only unpolish'd and ill-bred.

II. Nothing hinders Men so much from being *plain* and *natural*, as the straining themselves to be thought so.

III. *Nature* was given to exercise the *Philosophers*, like some dark intricate *Riddle*; every one makes his own Sense the Key, and out of that contrives his own *System*. He that by his Principles explains most Difficulties, may be allow'd thus far to value himself, That he has hit upon the most probable Opinion.

IV. Something of one's Temper always enters into the best formed Designs; and *Nature* is never so much reduc'd, but that she keeps as much Right over our Actions, as we can take over her Motions.

V. * It is a wonderful thing how the very Force of *Nature* will exert it self, in the meanest and the weakest of Creatures, in cases of extream Necessity and Danger.

VI. * The different Abilities of Men, which we call Wisdom, or Prudence, for the Conduct of publick Affairs, or private Life, grow directly out of that little Grain of Intellect, or good Sense, which they bring with them into the World; and that the Defect of it in Men, comes from some want in their Conception, or Birth. And though this may be improv'd, or impair'd, in some degree, by Accidents of Education, Study, Conversation, or Business; yet it cannot go beyond the reach of its Native Force, no more than Life can, beyond the Period to which it was destin'd, by the Strength or Weakness of the Seminal Virtue.

VII. 'Tis impossible to renounce *Nature*, and to raise our selves above the Condition God has plac'd us in. We shall see a Wise Man not able to defend himself from *Humour* and *Folly*; an Hero feeble, full of Defects, and as much a Man as they which are below him: For, in truth, there are no Great Men, if we compare 'em one with another; but they are in themselves weak, unequal, and deficient, in some part or other.

VIII. Nothing is durable, that is not suited to *Nature*. Too austere a Philosophy, makes few wise Men; too rigorous a Government, few good Subjects; too harsh a Religion, few religious Souls; I mean, that will long continue so.

Nobility,

Nobility, Gentility.

I. THere cannot be a meaner thing, than to take advantage of one's *Quality* and *Greatness*, to ridicule and insult over those of an inferiour Condition.

II. They that are so ridiculous as to value themselves meerly upon their *Quality*, do in a manner slight that very thing that gave them their *Quality*; since 'tis only the *Virtue* of their Ancestors that first ennobled their *Blood*.

III. The great Mistake of most *Noble-men*, is, That they look upon their *Nobility* as a Character given them by *Nature*.

IV. True *Quality*, and that which is the Gift of *Nature*, is only the Noble Advantages and Endowments of the *Body* and *Mind*.

V. The more ancient that *Nobility* is which we derive from our *Ancestors*, the more suspicious and uncertain it is; and therefore the less valuable. The Son of a *Mareschal* of *France*, who by his own Worth has rais'd himself to this Office, should, in all Reason, be more *Noble*, than the Posterity that descend from him. The Spring of *Honour* is yet fresh in the Son's Veins, and kept up by the Example of the Father; bnt the further it runs from the Fountain, the weaker and drier it grows.

VI. We are surpriz'd every Day, to see some Men, that are come from the Scum of the *People*, raise themselves to great *Fortunes* and *Honours*; and we commonly mention this with Scorn and

Reproach; as if all the Great *Families* in the World had not as mean a Beginning, if we would but take pains to trace them back to their Originals.

VII. *A bragging *Fool* that's rais'd out of a Dunghill, and sets up for a Man of *Quality*, is asham'd of nothing in the World but his own Father.

VIII. It is with the *Original* of *Nations*, as with *Genealogies* of private *Persons*; these are purely imaginary; those shew themselves in Fables. From whence it comes to pass, that the Ancients held themselves oblig'd to some Deity or other, either upon the account of descending from it, or else because they acknowledg'd a particular Care and Protection from its Tutelary Virtue.

IX. *It is the Saying of a Great Man, That if we could trace our Descents, we should find all Slaves to come from Princes, and all Princes from Slaves: But *Fortune* has turn'd all Things topsie-turvy, in a long Story of Revolutions. But it matters not whence we come, but what we are; nor is it any more to our Honour, the Glory of our Predecessors, than it is to their Shame, the Wickedness of their Posterity.

X. It is a great Advantage for a Man to be Nobly descended; but it is still a greater one for him to be such by his own Merit, that People never enquire whether he be a Gentleman or no.

XI. *Nobility of Birth, commonly abates Industry; and he that is not Industrious, envies him that is. Beside, Noble Persons cannot go much

much higher; and he that ſtands at a ſtay, when others riſe, can hardly avoid Motions of Envy.

XII. * A *Monarchy*, where there is no *Nobility* at all, is a pure abſolute *Tyranny*; for *Nobility* attempers *Sovereignty*, and draws the Eyes of the People ſomewhat aſide from the *Royal Line*.

XIII. * Thoſe that are firſt rais'd to *Nobility*, are commonly more virtuous, but leſs innocent, than their Deſcendants; for there is rarely any Riſing, but by a commixture of good and evil Acts.

Obſtinacy, Contradiction.

I. *Stubborneſs* and *Obſtinacy*, are the Effects of a ſhallow *Wit*; for we can never believe, what we cannot apprehend.

II. Men of mean *Capacities*, but eſpecially your half-witted Fellows and *pedantick* Scholars, are moſt apt to be ſtiff and peremptory. None but Manly *Souls* can unſay what they have ſaid, and forſake an Errour, when they find themſelves on the wrong ſide.

III. *Contradiction* ſhould awaken our *Attention* and *Care*, and not our *Paſſion*: Our Intereſt ought to be no other than that of *Truth*; and therefore we muſt rather hear thoſe that oppoſe us, than avoid them, which is little better than yielding the Victory.

IV. There can be no arguing with a Man *obſtinate* in his Opinion; for when he has once con-

contradicted, his Mind is barr'd up against all Light and better Information; Arguments, tho' never so well grounded, do but provoke him, and make him even afraid to be convinc'd of the *Truth*.

VI. The generality of Men do not make it their Business to be in the right, so much as to be thought so. This makes them stickle so stifly for their own Opinions, even when they know and are satisfied, they are false.

VII. The *Obstinacy* of some People in contradicting Opinions generally receiv'd, is the effect rather of *Pride* than *Ignorance*. Those that are on the right side, have got the upper hand, and they scorn to take up with the lower.

VIII. No Men are so often in the *wrong*, as those who pretend to be always in the *right*.

Passions.

I. *Passion* often makes a *Fool* of a *witty Man*, and no less frequently a *witty Man* of a *Fool*.

II. It is with our *Passions*, as it is with *Fire* and *Water*; they are *good Servants*, and *bad Masters*, and Sub-ministers to the best and worst of Purposes at once.

III. The continuance of our *Passions*, is no more in our own Power, than the Term of our Lives.

IV. Those great and glittering Actions which dazzle the Eyes of most Men; and are repre-

sented

ſented by Politicians, as the Effects of great Wiſdom and Deſign, are indeed generally influenc'd by little *Humours* and *Paſſions*. Thus the War of *Auguſtus* and *Anthony*, for the purpoſe, which is aſcrib'd to the violent *Ambition* each of them had to get the Maſtery of the whole *World*, was occaſion'd, perhaps, by a little riſe of *Jealouſie* between them.

V. *Paſſions* are *Nature*'s never-failing *Rhetorick*, and the only *Orators* that can maſter our *Affections*. The plaineſt Man inſpir'd by a *Paſſion*, perſwades much better than the moſt *eloquent*, who is inſpir'd by none.

VI. There is in all *Paſſions* a kind of Injuſtice and Self-intereſt, which makes them very dangerous to be follow'd; and we ought not to truſt them, even when they appear moſt fair and reaſonable.

VII. There is in our *Hearts* a conſtant Generation of *Paſſions*; ſo that the Deſtruction of one, is generally the Production of another.

VIII. As wary and cautious Men are to conceal their *Paſſions*, under the ſpecious Dreſs of *Honour* and *Piety*, this Diſguiſe is too thin; and they ſeldom fail to break through it at one time or other.

IX. The *Paſſions* often give birth to others of a Nature quite contrary to their own: *Avarice* ſometimes brings forth *Poodigality*; and *Prodigality*, *Avarice*: Some are Reſolute out of Weakneſs, and Bold out of Timorouſneſs and Fear.

X. All *Passions* are nothing else but the different degrees of Heat and Cold in the *Blood*.

XI. The Victory we gain sometimes over our *Passions*, is owing to their *Weakness*, more than our own *Strength*.

XII. The *Health* of the *Mind* is as frail and uncertain, as that of the *Body*: And tho' a Man may seem free from all manner of *Passions*, yet is he in so much danger of falling into them, as one in a perfect state of Health, is of having a fit of Sickness.

XIII. It is one of the greatest Secrets of *Nature*, that Men's *Passions* are more capable of being rais'd to higher degrees in *Companies*, than in *Solitude*; and that we sooner grieve, fear, rejoice, love, admire, *&c.* when we behold many others so mov'd, than when we are alone.

XIV. No Man can guess in cold *Blood*, what he may do in a *Passion*.

XV. While our *Heart* is ruffled by the remains of a *Passion*, it is more susceptible of a new one, than if it was entirely settled.

XVI. Those that have had great *Passions*, find themselves perpetually happy and unhappy, in being cur'd of them.

XVII. We are to blame not to distinguish between the several sorts of *Anger*; for there is a Light, and, as it were, a harmless one, which results from a warm Complexion; and another exceeding vicious, which is, in strict speaking, the *Rage* and *Fierceness* of *Pride*.

XVIII.

XVIII. *Nature*, it ſeems, has treaſur'd up, in the bottom of our Hearts, ſome ſecret *Talents* and *Abilities*, which *Paſſions* only have the priviledge to improve; and which, upon ſome Exigencies, gives us a ſurer proſpect of Things, than ever Art could do.

XIX. It is is as unſeaſonable to recompence in a fit of *Joy*, as to punish in a *Paſſion*.

XX. That *Mind* is truly happy, which can entirely deny ſome *Paſſions*, and only unbend it ſelf to ſome others.

XXI. The *Soul* is tir'd to be always in the ſame poſture, and at a long run, it would loſe all its Vigour, if it were not awaken'd by the *Paſſions*.

Penetration.

I. *Penetration* is ſo *Conjuring like*, that it flatters our Vanity more than any other Accompliſhment of the *Mind*.

II. The greateſt Fault of a *Penetrating Wit*, is not coming ſhort of the *Mark*, but overſhooting it.

III. There is always a part of our *Thoughts* that ſtays behind; we very ſeldom communicate it entirely; and 'tis by *Penetration*, more than knowledge of Words, that we enter abſolutely into the Conception of others.

Philoſophy.

I. *Philoſophy* eaſily conquers and triumphs over *paſt* and *future Evils*; but the *preſent* ones triumph over *Philoſophy*.

II. The Contempt of *Riches* in *Philoſophers*, was only a deſire of vindicating their own *Merit*, and taking a Revenge upon the Injuſtice of *Fortune*, by undervaluing thoſe Enjoyments which ſhe had not given them: This was a Secret to ſecure them from the Diſparagement of Poverty, and a By-way to arrive to that Conſideration and Eſteem, which they could not compaſs by *Riches*.

III. The *Philoſophers*, and *Seneca* among the reſt, did not remove Men's *Faults* by their *Precepts*, but only improv'd them by the ſetting up of *Pride*: So that their *Virtues* (as a Father of the *Church* has it) were but *glittering Vices*.

IV. There is no Condition that does not ſit well upon a wiſe Man: For this Reaſon, I ſhall never quarrel with a *Philoſopher* for living in a Palace; but ſhall, at the ſame time, not excuſe him, if he can't content himſelf with a Cottage. I ſhall not be ſcandaliz'd to behold him in the Apparel of Kings, provided he have not their Ambition.

Pleasures.

I. ALL our Actions have no real Object but *Pleasure*; and tho' we take different ways, yet we see all Mankind encline to the same end, without that, the most laborious Persons would live languishing and idle: 'Tis that alone which makes us active, which moves all Bodies; 'tis that which gives motion to all the Universe. He that searches for *Reputation* in the Field, and breaks through all the Dangers of Fire and Bullets to obtain Honour, would not expose himself to the least Danger, if he did not expect that Satisfaction he finds in himself, or that which is derived from Fame: And he that grows old in the Closet, amongst a parcel of mouldy, Moth-eaten Books, would not employ the least pain, in the acquisition of Sciences, if he did not receive from it some *Pleasure* in the pursuit.

II. A Man that knows how to mingle *Pleasures* with *Business*, is never possess'd of them; he quits them, and retakes them at his Will; and in the habit which he has made of them, he rather finds an unweariness of Spirits, than a dangerous Charm that might corrupt him. It is not so with these austere Persons, who by an alteration of Temper, come to taste of *Voluptuousness*, they are immediately inchanted with its Sweetness; and having nothing but an Aversion for the Austerity of their past Lives, abandon themselves to the first Delights they meet with.

III.

III. *'Tis not so hard to counterfeit *Joy* in the depth of *Affliction*, as to dissemble *Mirth* in the Company of *Fools*.

IV. The excess of Delights palls our Appetites oftner than it pleases.

V. It is much better to seek every thing that can please in any Man, than to seek for a Man that can please in every thing; for a Man in all respects agreeable, is so great a rarity, that it is no Wisdom to hunt after that we are hardly ever like to find.

VI. We are so fond of every thing that is fresh and uncommon, that we take a secret *Pleasure*, and find entertainment even in the sight of the dismallest and most tragical *Accidents*; and that partly because they are new, and partly from a Principle of Ill-nature that is in us.

VII. The continual Society, even of the best Men, becomes at length tiresome, or insensible; which makes those Persons that have a delicate Apprehension of *Pleasure*, voluntarily remove themselves from one another, to avoid the Disgust that threatens them, and to have a better Taste of the Charms of Conversation, by a new Vigour which they bestow upon their Thoughts.

VIII. There is no Man but is sometimes at a loss with himself; the Wisest are weary of themselves, after they have been weary of others.

IX. We never fail to be tiresome to our selves, by too long and too serious a Commerce with our own Thoughts. He that intends to

live

live happy, must make but few Reflections upon Life, nay, he must often depart, as it were, from himself, and amidst the *Pleasures* which exteriour Objects furnish him with, steal from the Knowledge of his own Miseries.

Pride.

I. *Pride* always indemnifies it self one way or other; and loses nothing, no not in Self-denial.

II. When *Pride* has appear'd in all its Shapes, and play'd all the Parts of *Human Life*, as if it were tir'd with its own Disguises and Transformations, it pulls off the Mask; and shewing its true Face at last, is known by its *Insolence*; so that, properly speaking, *Insolence* is the breaking out, and Demonstration of *Pride*.

III. 'Tis only because we are *proud* our selves, that we complain of, and cannot bear with the *Pride* of others.

IV. *Pride* is much the same in all Men, as to the Degree of it, and differs only by the various Methods of exerting it.

V. The Wisdom of *Nature* is to be admir'd, not only in fitting the Organs of the *Body*, for our Happiness and Convenience, but also in bestowing *Pride* upon Men, to keep their Sight from the troublesome View of their own Imperfections.

VI.

VI. There is oftentimes more *Pride* than *Goodness* in our *Reproofs*; and we chide other People for their Faults, not so much with design to correct them, as to make them believe that we our selves have none.

VII. *Blindness* and *Folly* are the most pernicious Effects of *Pride*; for they both cherish and encrease the *Vice*, by concealing from us those Remedies, that might conduce to the Cure of our Miseries, and correct our Excesses and Extravagances.

VIII. Nothing flatters our *Pride* so much, as the Intimacy and Confidence of Great Persons; for we are apt to think our selves admitted to these by our own Desert; and never consider that it happens much oftner, from a particular *Vanity* in their Humours, or their not being able to keep their own Counsel.

IX.* All *proud* Men, over and above the Stroke of a Divine Judgment, are miserable, even in themselves, and no Circumstances in the World can ever make them otherwise. Their Appetites are insatiable, and their Hearts consequently never at rest; whether it be *Wealth*, *Power*, *Honour*, *Popular Esteem*, or whatever else they pretend to: They envy, and are envy'd: 'Tis impossible for them to be at rest, without enjoying what it is impossible for them to attain; they live, gaping after more, and in a perpetual fear of losing what they have already: The higher they are rais'd, the giddier they are, the more slippery is their Standing, and the deeper they Fall. They are never well, so long as any thing is above them; and their *Ambition* carries them

them to the ſupplanting of their Maſters and Makers; when yet, by a moſt ridiculous Contradiction, they lie effectually, in the ſame inſtant, at the Mercy of the Men they moſt deſpiſe.

X. *Humility* is very often the putting on of a *Submiſſion*, by which Men hope to bring other People to ſubmit to them. It is a mere artificial ſort of *Pride*, which debaſes it ſelf with a deſign of being exalted: And tho' this *Vice* transform it ſelf into a thouſand ſeveral Shapes, yet it is never more effectually diſguis'd, or more capable of impoſing upon the *World*, than when conceal'd under a *Form* of *Humility*.

XI. A readineſs to believe *Ill*, without a previous Examination, proceeds from *Lazineſs* and *Pride*: We are pleas'd to find others to blame, and loth to give our ſelves the trouble of enquiring, how far, and whether they are ſo, or not.

XII. *Pride*, that ſo often inſpires Men with Envy, does ſometimes moderate it too.

XIII. *Pride* generally encreaſes by the *Parings* of other *Faults*.

XIII. The ſame *Pride* that diſpoſes us to condemn the *Faults* we think our ſelves free from, inclines us to undervalue the *Good Qualities* we want.

XIII. The Compaſſion we expreſs for our Enemies Misfortunes, is ſometimes more the effect of *Pride*, than *Good-nature*, and only a Deſire to let them know that we are above them.

XIV. *Pride*, as well as other *Paſſions*, is unaccountable and humourſome. We are aſham'd to own our being *Jealous*, when we are ſo; and yet

yet we value our selves upon having been so, and for being capable of being so.

XV. It is as good and commendable to be *proud* with one's self, as it is ridiculous with others.

XVI. *Magnanimity* is a bold Stroke of *Pride*, which makes a Man Master of himself, in order to make him so of every thing else.

XVII. A Man of *Wit*, that is naturally *proud*, loses nothing of his *Pride* and *Stiffness*, by being low in the *World*; but, on the contrary, if any thing can soften his Humour, and make him more courteous and sociable, it must be a little Prosperity.

Raillery, Laughter.

I. *Raillery* is harder to be born than *Injuries*, because it is an allowable thing to be concern'd at *Injuries*; but a ridiculous one to be angry at a *Jest*.

II. *Raillery* is an *Injury* disguis'd full of Malice and Ill-nature, which is endured with so much less Patience, as it shews, that they who use it, would be thought above us.

III. *Princes* and Persons in eminent Stations, would do well to be exceedingly reserv'd, as to this part of Conversation: The Resentments of their *Raillery*, are the more dangerous, because kept more conceal'd, and that Men are ever contriving some private ways of Revenge for it.

IV. *Rail-*

IV. *Raillery* very often betrays want of *Wit*; Men call it in to their Relief, when they have nothing of Sense and Argument left to say for themselves.

V. No Man was ever ridiculous to others, that laugh'd at himself first.

VI. There are small *Defects* which we are content to abandon to the *Censure* and *Raillery* of others; such *Defects* as those we ought to chuse, to jeer other People upon.

Reason.

I. WE have not Strength enough to follow our *Reason*, so far as it would carry us.

II. That Man has but little *Reason* left him, who is past hopes of finding *Reason* from others.

III. He is not to be accounted *Reasonable*, who stumbles upon *Reason* by chance; but he that knows, and can judge, and has a true relish of it.

IV. Our *Reason* is much better employ'd, in bearing up, and allaying present *Misfortunes*, than in fore-casting future ones.

V. A Man never wishes for any thing very eagerly, which he wishes for only by the Dictates of *Reason*.

VI. No Man can be perfectly just and good, without a great measure of *Sense* and *Right-Reason*, which will alway s encline him to chuse the juster Side, in every Action of his Life. And it is a foolish thing to extol wicked Men and Knaves,

as the World commonly does, for Persons of *Wit* and *Understanding*: Such People have only one part of that sound *Sense*, which is the reason why they are successful upon some Occasions, but imperfect and at a loss upon a thousand others.

VII. As nothing betrays greater *Weakness* and want of *Reason*, than to submit one's Judgment to another Man's, without any Examination or Consideration of our own; so nothing argues a great *Spirit*, and true *Wisdom*, more than the submitting to Almighty God, with absolute and implicit Faith, and believing whatever he says upon the single Authority of his own Word.

VIII. We attribute more to *Reason*, than is her due; she frequently usurps what of right belongs to our Constitution, and would have but few Advantages, if she had no more than are strictly her own.

IX. *Reason* does seldom cure any *Passion*, but rather strikes in with the strongest; for there is no *Passion*, but is authoriz'd and countenanc'd by some *Reason* or other.

X. Good and Right *Reason* is a Light in the *Mind*, by which it discerns things as they are in themselves: But in this World, this Light is encompass'd and darkned by a thousand Mists and Clouds.

XI. Good *Sense* and *Reason* ought to be the *Umpire* of all Rules, both Ancient and Modern; whatever does not agree with this Standard, is false.

XII.

XII. * The ſame Faculty of *Reaſon*, which gives Mankind the great Advantage and Prerogative over the reſt of the Creation, ſeems to make the greateſt Default in Human Nature; and ſubjects it to more Troubles, Miſeries, or at leaſt Diſquiets of Life, than any of its Fellow-Creatures. 'Tis this furniſhes us with ſuch variety of Paſſions, and conſequently of Wants and Deſires, which no others feel; and theſe follow'd by infinite Deſigns and endleſs Purſuits, and improv'd by that Reſtleſneſs of Thought, which is natural to moſt Men, gives us a Condition of Life, ſuitable to that of our Birth; ſo that as we are born crying, we live complaining, and die diſappointed.

XIII. * Since we cannot eſcape the Purſuit of Paſſions, and Perplexity of Thoughts which our *Reaſon* furniſhes us, there is no way left, but to endeavour all we can, either to ſubdue, or to divert them.

XIV. *Superſtition* renders a Man a *Fool*, and *Scepticiſm* is enough to make him *mad*. To believe all things, is above *Reaſon*; to give credit to nothing, is below it.

XV. Moſt Men rather chuſe implicitly, than to put themſelves to the expence of judging; without inſtructing themſelves in the nature of Things, they take thoſe to be the beſt, that have the moſt Examples, and the greateſt Crowd of Admirers: They don't follow *Reaſon*, but only the Reſemblance of it; and ſtifly retain their Errours, becauſe they are countenanc'd by thoſe of other Men.

XVI. It is much better for a Man to fall naturally into the good Sence of others by his *Reason*, than to make his Humours receiv'd by force.

XVII. * There are times when *Sense* may be unseasonable, as well as *Truth*.

XVIII. Common Sence is of the Growth of every Country; and all People who unite into Societies, and form Governments, will, in time, make prudent Laws of all kinds; since it is not Strength of Imagination, nor Subtilty of Reasoning, but Constancy in making Observations upon the several Ways of Working of Human Nature, that first stored the World with Moral Truths, and put Mankind upon forming such Rules of Practice, as best suited with these Observations.

Reputation.

I. WHat an ill *Name* soever a Man has got in the World, yet it is almost always in his own Power to recover his *Reputation.*

II. The great *Characters* of being Men of *Honour* and *Justice*, are very often grounded more upon Forms, and a Knack of appearing to be such, than any true and solid *Worth.*

III. Those

III. Thoſe that have the Accompliſhments eſſential to the making a *good Man*, ſuppoſing they need no Art, neglect Formalities; act more according to *Nature*, and conſequently live more obſcure and in the dark. For thoſe that judge of them, have ſomething elſe to do than to examine them; and ſo they pronounce Sentence only according to outward Appearances.

IV. *Reputation* would not be ſo highly valu'd, if we did but ſeriouſly conſider, how very unjuſt the generality of Men are, both in the giving and taking it away. We ſhould content our ſelves to deſerve it by our Good-behaviour; and when that Care is taken, not be over-anxious about the Succeſs.

V. The *Vulgar* value and extol Actions, and other Things, not only for their Excellence, but more generally for the Uncommonneſs of them: And this gives occaſion to all the falſe Methods Men take to gain the *Approbation* of the World.

VI. A great *Reputation*, is a great Charge, very hard for a Man to acquit himſelf well of; an obſcure Life is more natural, and more eaſie.

VII. The firſt Step that a Man makes in the World, generally determines all the reſt, and is the Foundation of his *Reputation*, and beſt Preſage of his Fortune; and from the firſt Marches that he makes, thoſe that have had Experience, will tell how far he will advance. 'Tis then very neceſſary to make this firſt Step with a great deal of Caution, and to ſignalize ones Entry by ſomething that is glorious and great.

VIII. A Great Man ought not to ſuffer the Depth of his Capacity to be ſounded, if he will be always eſteem'd by the Vulgar: He ought, on the contrary, to behave himſelf after ſuch a manner, as never to diſcover all his Ability, and that no Man may aſſign Limits to his Learning. For let a Man be never ſo Learned, the Opinion we have of him, when we know him but by halves, goes always farther than the *Idea* we conceive of him, when we are wholly acquainted with him.

IX. *Reputation* is a Noiſe which ſtrikes nothing but the Ear, and which cannot make a ſenſible Impreſſion upon a Noble Soul; it depends leſs upon our ſelves than Fortune: But as it is impoſſible to acquire a general one; ſo the poſſeſſion of it would be abſolutely unſerviceable.

X. A Man who is ſenſible of his Force, and knows the Advantages of his Mind, if he aſpires to Glory, and will raiſe his *Reputation*, ought to dread, as a Rock, his being ſuſpected that he is govern'd by others.

XI. Some People loſe their *Reputation*, by being too eager in their Endeavours to preſerve it. This fooliſh Deportment, is ordinary with thoſe, who being ſuſpected of any ill thing, make uſe of long paſſionate Speeches for their Apology; for tho' they may be guiltleſs, yet the exceſs of Words they run into, cannot but make us think the contrary.

XII. There is no Paſſion which makes People more unhappy than this, which almoſt all Men entertain for a general Eſteem and *Reputation*

Action; for excepting some Persons of truly Heroical Minds, who act only for the Satisfaction of their Conscience, and perhaps too for the approbation of good Men, all the rest do that for Noise, which ought to be done for Virtue; and suffer themselves to be inchanted with the Shadow and Appearance of a Thing, whose real Body does not so much as affect them.

XIII. Industry holds the Place of the greatest Merit, and the Art of making himself esteem'd, often gives more *Reputation* than the thing it self.

XIV. * No Man can be said to be truly Great, that depends for his *Reputation* upon the Opinion of the *Multitude*.

Self-Love.

I. *Self-Love*, is the love of one's self, and of every thing else for one's self: It makes Men Idolaters of themselves, and would make them Tyrants over others, if they could prevail with *Fortune* to get the Power and Opportunities. It never rests out of it self, and never dwells upon other Subjects, but, as Bees do upon Flowers, to suck out what it thinks may be for its advantage. Nothing is so violent as its Desires; nothing so secret as its Intrigues; nothing so quick and ingenious as its Managements. Its Pliantness is past description; its Transformations exceed the Poetical *Metamorphosis*, and its Niceties the refining of Chymistry. One can

neither fathom its depth, nor pierce through the Darkneſs of its Abyſs. Here it is quite out of the view of the moſt penetrating and ſagacious Eyes; here it turns to and fro in a thouſand inſenſible Shapes; here it is oftentimes invisible to it ſelf; here it hatches and breeds ſeveral Affections and Hatreds unknown to it ſelf; and ſome of theſe are ſo ſtrange and monſtrous, that when they come to the Birth, either it does not know them, or is aſham'd to own them. From this groſs *Miſt*, with which it is over-caſt, ſpring the ridiculous Opinions it has of it ſelf; hence proceed all its Errours, Miſtakes, and Fopperies concerning it ſelf; hence it is, that it thinks its Inclinations to be quite dead, when they are but lull'd aſleep; that it fancies to have done running, when it does but reſt; and that it believes to have loſt its Appetite, when it has only fill'd its Stomach for the preſent. And yet this thick and gloomy Darkneſs, which hinders it from ſeeing it ſelf, is no obſtruction to its ſight of any thing elſe; (in which it is like our Eyes, which perceive all, and yet are blind only with regard to themſelves;) for in its greateſt *Concerns*, where the violence of its Deſires ſummon all its Attention, it ſees, feels, and hears; it imagines, ſuſpects, penetrates, and gueſſes every thing, even to that degree, that a Man is apt to think that each of its Paſſions has a kind of *Witchcraft* particular to it. Nothing is ſo ſtrong and cloſe as its Ties, which it ſtrives in vain to break off, at the view of the impending Calamities; nevertheleſs, it effects ſometimes in a moment, and without Pains, what it could never accompliſh

pliſh with the moſt powerful and continu'd Endeavours of many Years. From whence we may likely conclude, That its Deſires are kindled by its ſelf, rather than by the *Worth* or *Beauty* of its Objects; and that its own Palate gives them both the Value that makes them precious, and the Gloſs that ſets them off: So that it follows its own ſelf, when it ſeems to purſue any thing elſe. *Self-love* is all made up of Contraries; it is Imperious and Dutiful, High-flown and Humble, Sincere and Counterfeit, Merciful and Cruel, Timorous and Bold. It has different Inclinations, after the diverſity of Tempers, which turn and devote it ſometimes to Riches, ſometimes to Glory, ſometimes to Pleaſure; it alters them according to the variety of our Age, Fortune, and Experience: It never matters whether it has many, or but one, becauſe it divides it ſelf to many, or gathers and collects it ſelf to one, when either its Intereſt or Fancy requires it. It is unſteady; and beſides the Alterations it receives from external Things, there are a thouſand that ſpring from it ſelf. It is inconſtant by Fickleneſs, by Love, by Novelty, and by Nauſeating and Diſlike. It is capricious and humourſome: Sometimes with incredible Hardſhips it ſnatches at Things, not only unprofitable, but even hurtful and offenſive, which it hankers after only becauſe it has a mind to it. It is unaccountable and fantaſtical; it often buſies it ſelf about the moſt vain and frivolous Employments; it delights in the moſt inſipid Things, and keeps its *Loftineſs* and *Pride* in the vileſt *Drudgery*. It is in all ſtates of Life,

as

as in all sorts of Conditions; it lives everywhere, it lives upon every thing, sometimes upon nothing. It is contented with the Enjoyment of Things, and the Want of them. It sides with its Foes, follows their Designs, and, which is wonderful, it hates it self, hatches its own Ruin, and pushes on its Overthrow. To sum up all, All its care is to subsist; provided it be, it is content to be its own Enemy. We ought not therefore to think it strange, to see it associate with the roughest Austerity and hardest Mortification, and side with them to destroy it self; for it is no sooner cast down in one place, but it rises up again in another. When it seems to forsake its Pleasure, it does but suspend or alter it; nay, when it is so conquer'd, that Men would believe themselves to be rid of it, it springs up again, and triumphs in its Overthrow. This is the true Picture of *Self-love*, of which the whole Life is but a strong and long Agitation. The *Sea* is a sensible and lively Image of it; for you may find in the continual *Ebbs* and *Flows* of its Waves, a faithful Representation of the boisterous and turbulent Succession of *Self-love*'s everlasting and endless Movements.

II. *Self-love* is the greatest *Flatterer* in the World.

III. *Self-love* bears less patiently the Condemnation of our *Tastes* or (*Inclinations*) than of our *Opinions*.

IV. The *Fondness* or *Indifference* that *Philosophers* express'd for Life, was but a particular *Tang* of the *Love* of themselves, for which there

is

it no more reason to be given, than for the variety of *Palates*, or the choice of Colours in some People.

V. The first motion of Joy that we resent at the *Happiness* and *Preferment* of our *Friends*, does seldom proceed either from our *Good-nature*, or the *Kindness* we have for them, but generally from *Self-love*, which flatters us that our Turn of being happy is coming, or that we shall reap some *Benefit* from their *Prosperity*.

VI. As if the Power of transforming it self were small, *Self-love* does frequently transform its Objects too, and that after a most wonderful manner; for it not only disguises them so artificially, as to deceive it self, but it perfectly alters the Nature and Condition of the Things themselves. Thus when any Person acts in opposition to us, when he crosses and persecutes us, *Self-love* passes Sentence upon his Actions, with the utmost strictness and severity of *Justice*; it aggravates all his Imperfections so, as to make them look monstrous and horrible; and sets his *Good Qualities* in so ill a Light, as to make them appear more disagreeable and nauseous than his very *Failings*. And yet as soon as the same Person ceases to be our Enemy, or that any of our Interests brings him to Reconciliation and Favour, the Satisfaction we receive, presently restores his Merit, and allows it that *Lustre*, our Aversion so lately robb'd it of. His *Ill Qualities* vanish out of sight, and his Perfections appear in a greater Splendour; nay, we summon all our Indulgence to excuse and justifie the Quarrel he formerly had

had againſt us. Tho' this Truth be evidenc'd by every *Paſſion*, yet none demonſtrates it ſo ſenſibly as *Love*: For we ſee a *Lover* full of Rage and Deſpair, at the Neglect or Infidelity of his *Fondling*, contrive and meditate for his Revenge, whatever his violent Paſſions ſuggeſts him. Nevertheleſs, no ſooner has a *kind Smile* of his *Darling* calmed his boiſterous Reſentments, but his Joy and Rapture pronounces this *Beauty* innocent; he accuſes himſelf alone, and condemns nothing but his own Condemning her before; and by this miraculous Power of *ſelf-love*, he takes away the Blemiſh and Odiouſneſs of his *Miſtreſs*'s Proceedings, he clears her of the Crime, and lays it upon himſelf.

VII. The *love of our ſelves* makes our Friends appear more or leſs deſerving, in proportion to the delight we take in them; and the Eſtimate we make of their Worth, depends upon the manner of their converſing with us.

VIII. One would think, that *Self-love* were over-reach'd by *Good-nature* and *Liberality*; and that a Man forgets himſelf, when he promotes the Advantages of others: Nevertheleſs, this is the moſt effectual way to gain our ends; 'tis lending on Uſury, under the pretence of giving freely. In a word, 'tis a nice and dexterous Way of winning over the Affections of every body.

IX. There is no *Paſſion* wherein *Self-love* is ſo predominant, as in that of *Love*: And Men are always more diſpoſed to ſacrifice all the Eaſe of them they love, than to part with their own.

X. We

X. We feel and reſent both our *good* and *ill Fortune*, in proportion to our *Self-love*.

XI. *Self-love* makes more Men *Cruel*, than natural Sternneſs and a rough Temper.

XII. *Self-love* is often cheated by its own ſelf; for when it conſiders its own *Intereſts*, it ſo wholly overlooks the *Intereſts* of others, as thereby to loſe all the Advantage that might be made by the exchange of Kindneſſes and good Offices.

XIII. A Man is but little the better for liking himſelf, when no body elſe likes him; for an immoderate *Love* of one's ſelf, is very often chaſtiſed by Contempt from others.

XIV. *Self-love*, according as it is rightly or otherwiſe underſtood and apply'd, is the Cauſe of all the Moral *Virtues* and *Vices* in the World.

XV. That *Prudence* which is made uſe of in the good Management of Men's Affairs, is only a wiſe and quick-ſighted *Self-love*, whoſe contrary is Inconſideration and Blindneſs.

XVI. Tho' according to that Poſition, we may rightly conclude, That Men in all their Actions, keep ſtill an eye to their own *Intereſt*; yet does it not follow, that there is no ſuch thing left in the World, as *Juſtice* and *Honeſty*. Men may govern themſelves by commendable and honeſt Intereſts; and 'tis the juſt Diſcretion of a well-regulated *Self-love*, that makes a *Good* or an *Honeſt Man*.

XVIII. The *Love* of our ſelves inclines us to look upon all the *Pleaſures* and *Happineſs* of Life as things that we have a right to call ours; and upon

upon all the *Evils* and *Calamities*, as things foreign and unnatural, and such as are Wrongs and Hardships upon us. This gives the occasion to all our Expostulations and Complaints.

Sincerity, Dissimulation.

I. *Sincerity* is the disclosing and opening of one's *Heart*. This is hardly to be found in any body; and what we commonly look upon to be so, is only a more cunning and shrewd sort of *Dissimulation*, to insinuate our selves into the Confidence of other People.

II. The Vanity of talking of our selves, and the Desire of shewing our *Feelings* on that side we are content they should be seen on, make up the greatest part of our *Sincerity*.

III. Half-witted People can never be *sincere*.

IV. As much as we distrust the *Sincerity* of those we converse with, yet still we think they tell more Truth to us, than any body else.

V. * The ablest Men that ever were, have had all an openness and frankness of Dealing, and a Name of *Certainty* and *Veracity*: But then they were like Horses well manag'd; for they could tell extreamly well, when to stop, and when to turn; and at such times, when they thought the Case indeed requir'd *Dissimulation*, if then they us'd it, it came to pass that the former Opinion spread abroad, of their Good Faith and Clearness of Dealing, made it almost invisible.

VI.

VI. * Nakedneſs is indecent, as well in Mind as Body; and its no ſmall Reverence to Men's Manners and Actions, if they be not altogether open.

VII. * A general Cuſtom of *Diſſimulation*, is a Vice riſing either of a natural Falſeneſs, or Fearfulneſs, or of a Mind that has ſome main Faults; which becauſe a Man muſt needs diſguiſe, it makes him practice *Diſſimulation* in other things, leſt his hand be out of ure.

VIII. *. The beſt Compoſition and Temperature, is to have *Openneſs* in Fame and Opinion, *Secreſie* in Habit, *Diſſimulation* in ſeaſonable Uſe, and a power to *Feign*, if there be no Remedy.

IX. * 'Tis the Practice of the World for People in diſtreſs to ſerve God and Man in ſeveral Reſpects, both alike; that is to ſay, when they lie under any Affliction, or propoſe to themſelves any conſiderable Advantages, and find they have need of another's help; how do they Beg, Vow, Promiſe, Sollicite, Swear, Sign and Seal; and yet conſcious to themſelves all this while, that they neither intend nor are able to make one Article good.

Silence, Speaking, Eloquence.

I. HE that diſtruſts himſelf, does beſt to keep *Silence*.

II. A Man never forgets things ſo effectually, as when he has talk'd himſelf weary of them.

III.

III. Some Men oftentimes chuſe to ſpeak ill, rather than ſay nothing of themſelves.

IV. As it is proper for great *Wits* to ſpeak little, and ſay much; ſo, on the contrary, it is the Character of your *Half-witted* Fellows, to ſpeak much, and ſay little.

V. All the World knows well enough, how improper it is for a Man to talk too much of his Wife; but very few conſider how ridiculous it is to talk of one's ſelf.

VI. What a ſtrange thing it is, that Men ſhould remember the ſmalleſt Particulars of their Affairs, when at the ſame time they forget how often they have tir'd others with the tedious *Recital* of them.

VII. The exceeding Delight we take in *talking* of our ſelves, may well make us ſuſpect that we give but little to our Auditors.

VIII. There is as as much *Eloquence* in the *Tone* and *Cadence* of the *Voice*, in the *Eyes*, and in the *Air*, of a Man, as in the very Choice of *Words* and *Expreſſions*.

IX. True *Eloquence* conſiſts in ſaying all that is fit to be ſaid, and leaving out all that is not.

X. * There is a particular way of *Hearkening* to one's ſelf, very diſpleaſing in Converſation; for it is as ridiculous to hear one's ſelf in Company, as to talk when a Man is by himſelf.

XI. *Talking all*, is ſo great a Fault, both in *Buſineſs* and *Converſation*, that any thing that's *Good*, is doubly ſo, if it be ſhort; and we often gain by brevity, what we ſhould always have loſt by being tedious.

XII.

XII. Some People are so blind, and flatter themselves to so great a degree, that they always believe what they wish, and think to make every body believe what they have a mind to. Tho the Arguments they would perswade us with, are never so poor and weak, yet their Prepossessions are so strong, that they think they need only talk loud and *big*, and be very positive, to make all the World of their Opinion.

XIII. True *Eloquence* is good *Sense*, deliver'd in a natural and unaffected Way. That which must be set off with the artificial Ornaments of *Tropes* and *Figures*, is acceptable only because the generality of Men are easily impos'd upon, and see things but by halves.

XIV. Great things must be deliver'd plainly an emphatical Tone would spoil all. On the contrary, small things must be said nobly, nothing supports them but the *Expression*, the *Tone* of the Voice, and the *Countenance* of him that speaks.

XV. * *Talkative* and noisie Persons, are commonly vain and credulous withal: For he that talketh what he knows, will also talk oftentimes what he does not.

XVI. Some in their *Discourse* desire rather Commendations of Wit, in being able to hold all Arguments, than of Judgment in discerning what is true; as if it were a Praise to know what might be said, and not what should be thought.

Taste, Palate.

I. THE Change of a Man's *Taste*, or *Palate*, is as common, as that of his *Inclinations* is rare.

II. A good *Taste* and *Reliſh* of Things, is more the effect of *Judgment* than *Wit*.

III. We forſake our *Intereſts* ſooner than our *Taſtes*.

Truth.

I. MOſt Men do not ſpeak *Truth* out of an Averſion to *Lyes*, but generally out of a ſecret Ambition of making what they ſay conſiderable, and their Words reſpected as *Oracles*.

II. There is a diſguis'd *Falſity*, which is ſo lively a Repreſentation of *Truth*, that we ſhould injure our Judgments, not to ſubmit to the Cheat.

III. *Errours* ſometimes have as long a run as the greateſt *Truths*; becauſe being once receiv'd for *Truth*, Men admit whatever makes for them, with an implicit Conſent, and reject or overlook all that is capable of undeceiving them.

IV. The Converſation of Men that are Peremptory and Dogmatical, is the moſt troubleſome thing in the World. The beſt Temper is

is always to be ready to submit to the *Truth*, and receive it, let it come which way it will.

V. * *Truth* is the great Lesson of Reasonable Nature, both in Philosophy and Religion; but now-a-days Fallacies of Words, Equivocations, Mental Reservations, and Double-Meanings, in a word, the Knack of *Fast* and *Loose*, pass with a world of foolish People for Turns of Wit: but they are not aware all this while, of the desperate Consequences of an Ill habit; and that the Practice of Falsifying with Men, will lead us on insensibly to a Double-dealing with GOD Himself.

VI. * *Truth* (as to the Knowledge of our own Nature) may perhaps come to the Price of a Pearl, that shews best by Day; but it will not rise to the Price of a Diamond, or Carbuncle, that shews best in varied Lights. A mixture of a *Lye* does ever add Pleasure. Does any Man doubt, that if there were taken out of Men's Minds, vain Opinions, flattering Hopes, false Valuations, and ill-grounded Conceits, but it would leave the Minds of most Men poor shrunken things, full of Melancholy and Indisposition, and unpleasing to themselves? But to pass from Philosophical *Truth*, to the *Truth* of Civil Business, it will be acknowledg'd even by those that practice it not, that clear and sound Dealing is the Honour of Man's Nature; and that mixture of *Falshood*, is like Allay in Coin of Gold and Silver, which may make the Metal work the better, but it embases it. There is no Vice that does so cover a Man with Shame, as to be found false and perfidious:

And therefore the Word *Lye*, is such a Disgrace, and too odious a Charge, because, to say that a Man Lyes, is as much as to say, that he is brave toward God, and a Coward toward Men; for a *Lye* faces God, and shrinks from Man.

Vanity.

I. THey that speak without *Vanity*, are contented with saying but little.

II. The Pomp and Solemnity of *Funerals*, is not so much to do Honour to the *Dead*, as to gratifie the *Vanity* of the *Living*.

III. If *Vanity* does not quite over-turn *Virtue*, yet it gives it terrible Shocks, and keeps it in a tottering Condition.

IV. We cannot bear with other People's *Vanity*, because it is offensive to our own.

V. The strongest Passions sometimes remit of their Violence; but *Vanity* tosses and hurries Men continually.

VI. The generality of Men speak ill of other People, rather out of *Vanity* than *Malice*.

VII. *Vanity* prevails with us to deny our selves, more than Reason can do.

VIII. We are all of us desirous to live in the Opinion of others, by a fantastical sort of *Life*. If we are Generous, Honest, Temperate, *&c.* we presently endeavour to acquaint others with it, to join those *Virtues* to that external and imaginary Being of ours; we would sooner part with

With our best *Qualities*, than with that *Chimæra*; and could be content to be *Cowards*, so we might get the Reputation of being *Valiant*.

IX. We do sometimes, out of *Vanity* or *Decency*, what we could do out of *Inclination* and *Duty*. How many a Man has catch'd his *Death*, by sitting up with a sick Wife that he did not love!

X *Vanity* makes a Man find his Pleasure and Satisfaction, in speaking either well or ill of himself: A modest Man never speaks of himself.

XI. Nothing so much betrays how ridiculous and shameful a Vice *Vanity* is, as its not daring to shew its self but under the appearance of its Contrary.

XII. *Vanity*, and the good Opinion we have of our selves, make us often think that other People are proud and slight us, when there is no such thing. A modest Person is never troubled with those Niceties.

Virtue, Vice.

I. GReat *Vices* are disguis'd under the Resemblance of eminent *Virtues*.

II. What we take for *Virtue*, is frequently nothing else but the Concurrence of several Actions and Interests, gather'd and brought together either by *Fortune*, or our own *Industry*. It is not always from a Principle of Valour that Men

are *Stout*, or from a Principle of Modesty that Women are *Chast*.

III. Some *Vices* are mingled with *Virtue*, just as poisonous Ingredients are put sometimes into the best *Medicines*. A wise and skilful Hand tempers them together, and makes excellent use of them against the Misfortunes that attend *Human Life*.

IV. We generally run *Vice* down, and cry up *Virtue*, according to our *Interests*.

V. *Nature* seems at each Man's Birth to have mark'd out the Bounds of his *Virtue* and *Vices*.

VI. *Vices* may be said to take us one after another, in the course of our Lives, just as *Inn-keepers*, where we lodge upon a Journey, do. And I question whether the Experience of having been ill us'd, would prevail with us to change our House, if we could travel the same Road over again.

VII. When *Vices* leave us, we flatter our selves that we leave them.

VIII. There are Relapses in the Distempers of the *Soul*, as well as in the Diseases of the *Body*; and we often take that for a full Recovery, which is only a Relaxation, or an Alteration of the Fit.

IX. The multiplicity of *Vices*, keep often a Man from giving himself over entirely to one.

X. Some Persons are so extreamly Trifling and inconsiderable, that they are as far from real *Faults*, as they are from substantial *Virtues*.

XI.

XI. *Virtue* would seldom make such Advances, did not *Vanity* bear it company.

XII. *Hypocrisie* is a sort of *Homage*, which *Vice* pays to *Virtue*.

XIII. There is no better Proof a Man's being truly *Good*, than his desiring to be constantly under the Observation of good Men.

XIV. Tho' Men be never so *wicked*, yet they have not the Confidence to profess themselves Enemies to *Virtue*; and when they persecute it, they either pretend not to think it real, or forge some Faults to lay them to its charge.

XV. Some *Good Qualities* degenerate into *Vices*, when *natural*; and others again are never perfect, when acquir'd; as for instance: A Man should learn *Good-Husbandry* in his *Estate*, and his *Confidence* from *Reason* and *Experience*; and, on the other side, *Courage* and *Good-Nature* must be innate with us, or else we can never have them in any good degree.

XVI. Our *Qualities* are doubtful and uncertain, and apt to be either Good or Evil, according to our Circumstances.

XVII. When great Men think to impose upon the World by the shew of *Virtue*, it is of ill consequence to work them out of their Conceit; for by that means, we take away that pique of Honour, which prompts them to do those good Actions, that are agreeable to the *Virtues* they pretend to.

XVIII. * Old Sinners Continency, is much like Gamesters forswearing Play, when they have lost their Money.

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XV. Some *Good Qualities* degenerate into *Vices*, when *natural*; and others again are never perfect, when acquir'd; as for instance: A Man should learn *Good-Husbandry* in his *Estate*, and his *Confidence* from *Reason* and *Experience*; and, on the other side, *Courage* and *Good-Nature* must be innate with us, or else we can never have them in any good degree.

XVI. Our *Qualities* are doubtful and uncertain, and apt to be either Good or Evil, according to our Circumstances.

XVII. When great Men think to impose upon the World by the shew of *Virtue*, it is of ill consequence to work them out of their Conceit; for by that means, we take away that pique of Honour, which prompts them to do those good Actions, that are agreeable to the *Virtues* they pretend to.

XVIII. * Old Sinners Continency, is much like Gamesters forswearing Play, when they have lost their Money.

XIX. * Many things that are innocent in themselves, are made criminal and injurious by Misconstructions.

XX. * General Reformers are of all Men the most troublesome to themselves and others.

XXI. A Man in much Business, does generally either make himself a Knave, or else the World makes him a Fool.

XXII. It is with our *Manners*, as with our *Healths*; 'tis a degree of *Virtue* the abatement of *Vice*, as it is a degree of *Health* the abatement of a *Fit*.

XXIII. * It is the Practice of the Multitude to bark at eminent Men, as little Dogs do at *Strangers*; for they look upon other Men's *Virtues*, as the upbraiding of their own *Wickedness*.

XXIV. * The Complaint of the present Times, is the general Complaint of all Times; it ever has been so, and it ever will be so; not considering that the *Wickedness* of the *World* is always the same, as to the degree of it, tho' it may change Places, perhaps, and vary a little in the Matter.

XXV. * *Wickedness* comes on by degrees, as well as *Virtue*, and Sudden leaps from one Extream to another, are unnatural Motions in the course of our Lives and Humours.

XXVI. * *Vices* is like precious Odours, most fragrant when they are incens'd or crush'd; for *Prosperity* does best discover *Vice*; but *Adversity* best exerts *Virtue*.

XXVII. * Providence has arm'd us with Powers and Faculties, sufficient for the conquering of all the Enemies we have to encounter.

We

We have Life and Death before us; that is to say, Good and Evil; and we know which is which too: Beside, that it is at our Choice, to take, or to refuse. So that we understand what we ought to do; but when we come to deliberate, we play Booty against our selves; and while our Judgments and our Consciences direct us one Way, our Corruptions hurry us another.

XXVIII. The Bonds of *Virtue* ought to be closer and nearer, than those of *Blood*: For a good Man is more of kin to another, by the Conformity of Manners and Conversation, than a *Son* is to his *Father* by the Resemblance of *Faces*.

XXIX. There is nothing in the *World* but has some Perfection or other. It is the peculiar Happiness of a discerning *Palate*, to find out each Thing's particular Excellence: But our innate Malice makes us often discover a *Vice*, among many *Virtues*, that so we may reveal and proclaim that to their Disparagement. Now this is not so much an Argument of nice Judgment, as of an ill Nature; and that Man has but an ill Life on't, who feeds himself with the *Faults* of other People.

XXX. Nothing goes so far in the Knowledge of the general *Depravity* of Mankind, as an exact Enquiry into our Disorders and Excesses. If we reflect upon our Thoughts, we shall find within our Breasts, the Principles and Seeds of those *Vices* we are apt to cast in other Men's teeth. If we are not vicious in our Actions, we are so by a natural Proneness to *Vice*; for there

is

is not kind of ill, but is ſuggeſted to us by *Self-love*, to be improv'd as occaſion ſhall ſerve; and few are ſo *virtuous*, as to be above *Temptations*.

XXXI. Men of low Degree are often troubled with many unprofitable *Virtues* and *Qualifications*, which they have not the Opportunities and Means to exert.

XXXII. Conſidering how much Men are wont to be taken with any thing that is uncommon, 'tis ſtrange how they are ſo little affected by *Virtue*.

XXXIII. *Virtue* is an inward *Beauty*, as *Beauty* is an outward *Virtue*.

XXXIII. A fine Woman is amiable in her own Nature; ſhe loſes nothing by being in her *Negligé*; ſhe charms us without any other Set-off, than that of her *Beauty* and *Youth*, and the native Grace that ſparkles in her Face, and animates all her Motions: Nay, we could behold her with leſs concern, with all the Train of a modiſh Dreſs. It is the ſame with a *Good Man*; he challenges Reſpect and Honour by his own ſelf independently, upon all the Forms and Shews of an affected Gravity. A reformed Countenance, an over-ſtrained Modeſty, a ſupercilious Brow, a ſingular Dreſs, do not ſo much ſet off, as paint *Virtue*, and make it paſs for Counterfeit.

XXXIV. *Virtue* loſes nothing, no more than *Nature*: The Seeds of Goodneſs circulate eternally, and paſs without intermiſſion from one ſubject to another; and the Principles which contribute to the Production of the Wiſe, no more

more annihilate, than those which concur to the Generation of Men.

XXXV. He that is perpetually crying up himself for a *Good* and *Honest Man*; that says he does no body hurt, and desires the *Ill* he designs other People may light upon his own head, and swears too, to make himself to be credited, has not Wit enough to counterfeit a *Good Man*.

XXXVI. A *Good Man*, for all his Modesty, makes other People say of him, what a *Knave* can say of himself.

Vulgar.

I. * NOthing is so fickle and inconstant, as the *Mobile*, driven hither and thither with every artificial Declaration of Statesmen, or Pretence of Faction.

II. * The Men of Ability cabal and improve their Interests, whilst the *Vulgar* are easily drawn into Parties, as their Affections byass them.

III. * The *Mobile* are uneasie, without a Ruler; and they are as restless with one: And the oftner they shift, the worse they are pleas'd. So That Government, or no Government; a King of God's making, or of the People's, or none at all. The *Multitude* are never to be satisfied.

IV.

IV. * In Popular Factions, pragmatical Fools commonly begin the Squabble, and crafty Knaves reap the Benefit of it.

V. * *Scoundrels* are apt to be insolent toward their Superiours; but it is below the Dignity of a Man of Honour and Wisdom, to entertain Contests with People that have neither Qualification, Wit, nor Courage; beside the Folly of contending with a miserable *Wretch*, where the Competion is a Scandal. Contempt in such a Case as this, is the only honourable Revenge.

VI. * The lowest *Virtues* draw *Praise* from the *Multitude*; the middle *Virtues* work in them *Astonishment* or *Admiration*; but of the highest *Virtues*, they have no sense or perceiving at all.

War, Peace.

I. NO body can be healthful without *Exercise*, neither a Natural *Body*, nor a Politick; and certainly to a *Kingdom*, or *Estate*, a Just and Honourable War is the true *Exercise*; for in a slothful Peace, both Courages will effeminate, and Manners corrupt.

II. * A Peace that puts People out of Condition of Defence, in case of a War, must expect a War; and such a State as leaves them at the Mercy of an Enemy, is worse than War it self. There is no trusting to the Articles and Formalities of an out-side Peace, upon the pre-

pretended Reconciliation of an implacable Enemy. Christian Religion bids us forgive, but Christian Prudence bids us have a care too whom we trust. *Truces* and *Cessations* are both made and broken, for present Convenience; and where the *Allies* find they may be the better for it, we may lay down this for an undoubted Truth, That there can never want a Colour for a Rupture, where there's a Good-will for't.

Weakness.

I. *Weakness* is more opposite to *Virtue*, than *Vice* it self.

II. How can we expect another should keep our Secrets, when we had the *Weakness* to trust him with them.

III. *Treachery* is oftner the effect of *Weakness*, than set purpose and design.

IV. *Weakness* is the only *Failing* of the *Mind* that cannot be mended.

V. Nothing is more scarce than true *Goodness* and *Humanity*; and those that value themselves upon their *Good-nature*, are generally no better than either *Weak* or *Complaisant*.

VI. We are often comforted for those Misfortunes by *Weakness*, which *Reason* could not comfort us under.

VII. To be over-much pleas'd with one's self, is Foppery; not to be pleas'd at all, is *Weakness*.

Wisdom,

Wisdom, Skill, Folly.

I. IT is as hard to be *Wise* in a Man's own Concern, as it is easie to be so in another's.

II. Most Men are *wise* in the *Accessories*, and *Fools* in the *Main*.

III. The nicest *Folly* proceeds from the nicest *Wisdom*.

IV. *Folly* keeps us company through all the course of our Lives; and if any Man seem to be *wise*, it is only because his *Folly* is suited to his Age and Fortune.

V. 'Tis a kind of *Folly* to be *wise* by one's self.

VI. Some *Follies* are as catching as any *infectious Disease*.

VII. Some Remedies may be found to cure a Man of his *Folly*; but a perverse irrational Spirit, can never be reform'd.

VIII. *Briskness* that encreases with Age, is but one degree remov'd from *Folly*.

IX. There is no Miscarriage so unlucky, but what may be beneficial, one way or other, to a *wise* Man; nor any Accident so fortunate, but what a *Fool* may turn to his own Prejudice.

X. There are Men cut out for *Fools*, that do not only make their *Follies* their Choice, but are forc'd into them by *Fortune*, whether they will or no.

XI. There are Mischances from which *Fools* do best come off clear.

XII.

XII. If the *Folly* of ſome People did never appear, 'tis becauſe it was never nicely look'd into.

XIII. Old *Fools* are always more ridiculous than young ones.

XIV. We ſhould make the *Follies* of others, rather a Warning and Inſtruction, than a ſubject of *Mirth* and *Mockery*.

XV. There is a grave compoſed ſort of *Folly*, highly ſatisfied with it ſelf, that carries an Air of *Wiſdom* a thouſand times more troubleſome and impertinent, than that humourſome and diverting *Folly*, which never thinks at all.

XVI. A Man's greateſt *Wiſdom* is to be acquainted with his own *Follies*.

XVII. There is no ſuch thing as true *Wiſdom* in this *World*, except that which inſtructs us in *Chriſtian Morality*; for this, if we abſtract from all the Supports of *Faith*, and Advantages of *Religion*, is of it ſelf the moſt pure and perfect Rule of Life.

XVIII. The deſire of being thought a *wiſe* Man, oftentimes hinders *Man* to become really ſuch.

XXIX. There are a ſort of ſilly *Coxcombs*, who knowing themſelves to be ſuch, improve to their own Advantage their Simplicity and Foppery.

XXX. The heighth of *Skill* and *Wiſdom*, is to know the true *Worth* of every thing.

XXXI. 'Tis a great *Wiſdom* to be able to conceal, upon occaſion, one's being *wiſe*.

XXXI. 'Tis a degree of *Wiſdom* in a mean *Wit*, to follow the Judgment and Conduct of others.

XXXII.

XXXII. *Wisdom* has its excess as well as other things, and for the most part a Man makes ill use of his *Reason* with those who have none.

XXXIII. The state of *Virtue* is not a state of *Indolence*; we suffer in it a perpetual Conflict, betwixt Duty and Inclination: But that of *Wisdom* is sweet and calm; it reigns peaceably over our *Movements*, being only to govern well as *Subjects*, what *Virtue* combats as *Enemies*.

XXXIV. * There is in *Humane Nature* more of the *Fool* than of the *wise Man*; and therefore those *Faculties* by which the foolish part of *Men's Minds* is taken, are more potent.

Wonders.

I. THere is nothing deserves so much to be wonder'd at, as our frequent wondring at nothing.

II. There is nothing that the *Mind* of *Man* receives with so much satisfaction, as the Opinion of miraculous things, nor leaves with more difficulty or concern.

Women.

I. THe Shiness and Reserve of handsom *Women*, is only a Paint, which they use to set off their *Beauty*.

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VI. *Chastity* in most *Women* is but the Love of their own Quiet, and a Tenderness of their Reputation.

VII. *Vanity*, *Shame*, and especially a suitable Constitution are generally the Causes of the *Courage* of Men, and the *Virtue* of *Women*.

VIII. A *Coquet Humour* is the very Nature and Property of *Women*. And if some do not practise it, 'tis because they are restrained either by Fear or better Sense.

IX. There can be no such thing as *Rules* in the *Mind* or *Heart* of *Women*, if their Constitution be not consenting.

X. The Affliction of *Women* upon dead Lovers, proceeds not so much from the Love they had for them, as from a Desire to get others by a Shew of Tenderness and Humanity.

XI. There are but few *Honest Women* but what are weary of their Trade.

XII. The Generality of *honest Women* are like hidden *Treasures*, which are safe only because no body seeks after them.

XIII. Most *Women* yield rather out of *Weakness* than *Love*; and this is the reason, that a bold daring Fellow sooner gains their Favour than a fainthearted, though more accomplish Competitor.

XIV. A *Ladies* first Intrigue is seldom taken notice of before she has a second.

XV. There are some *Women* that never had an Intrigue, but there is scarce any that never had but one.

XVI. A *Woman* in *Love* will sooner forgive a great *Indiscretion* than a small *Infidelity*.

XVII. *Women* are ſeldom acquainted with all their *Coequet Humours*.

XVIII. *Women* are never abſolutely reſerv'd, except where they have an Averſion.

XIX. *Women* can more eaſily conquer their *Paſſion* than their *Coequet Humour*.

XX. It is one Kind of *Coequet Humour* to put People always upon obſerving, that we are not *Coequetiſh*.

XXI. *Youth* without *Beauty* in a *Woman* ſignifies as little as *Beauty* without *Youth*.

XXII. *Women* often think to be in *Love* when there is no ſuch thing. The Diverſion of an *Intrigue*, the Commotions that an *Amour* raiſes in their Breaſts, the natural Inclination to the Pleaſure of being courted, and the Trouble of denying makes them fancy that what they feel is Paſſion, when in truth it is nothing but a *Coequet Humour*.

XXIII. A *Woman's* Reſentment againſt a Man that brags of her *Favours*, is not ſo much an Argument of her *Virtue*, as her Inclination to be kind to one that could *keep Counſel*.

XXIV. *Women* are pleas'd with Courtſhip, and the moſt diſdainful cannot but be complaiſant to thoſe that tell them they are *handſom*.

XXV. Nothing is ſo unaccountable as the Caprices of *Women*: For it frequently happens that the firſt Applications of a new Face, gain more upon them than the long Services of a conſtant old one.

XXVI. There is no *Court* but where *Women* have Credit and Intereſts; no *State Intrigues* but they have a hand in them.

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XXVII. *Men* and *Women* do ſeldom agree upon the Eſtimate of the Merit of a *Woman*; their Intereſts are too oppoſite.

XXVIII. *Women* diſpleaſe one another by the ſame Agreements that charm Men, and what exoites great Paſſions in theſe, raiſes amongſt them Averſion and Antipathy.

XXIX. If *Women* expect their *Lovers*, they ſet out themſelves to receive them, but if they be ſurprized with their Viſits, they preſently forget at their Arrival the Irregularity of their Dreſs, and buſie their Fancy about ſomething elſe. But with Perſons that are indifferent, they have time enough to reflect on the Diſorder of their *Negligé*, and either dreſs themſelves before them, or diſappear for a Moment, and come in again with all their Attire.

XXX. *Caprice* in Women is generally contiguous to *Beauty*, to be, as it were, its Antidote to prevent the further miſchief it would do the Men.

XXXI. *Women* engage themſelves to the *Men* by Favours they grant them; *Men*, on the contrary diſengage themſelves from *Women* by the Favours they receive.

XXXII. When *Women* ceaſe to love their Gallants, they forget even the Favours they have granted them.

XXXIII. A *Woman* that has but one Gallant thinks herſelf to be no *Cocquet*; ſhe that has ſeveral concludes her ſelf no more than a *Cocquet*.

XXXIV. Many a *Woman* prevents being thought a *Cocquet* by her Conſtancy to one, that paſſes for a Fool for her ill Choice.

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XXXIV. Many a *Woman* prevents being thought a *Cocquet* by her Conſtancy to one, that paſſes for a Fool for her ill Choice.

XXXV. There are very few Intrigues that are kept secret, and a great many *Ladies* are as well known by their Gallants as by their Husbands.

XXXVI. The Difference betwixt an *Amorous Lady* and a *Cocquet* is, that the first is for being loved, and the other only for passing for handsome and lovely. The one has a Mind to engage us, and the other only to please us; the intriguing *Woman* passes from one Engagement to another successively; the *Cocquet* has several *Amusements* at once; Passion and Pleasure are predominant in the first, Vanity and Levity in the last. *Gallantry* is a Weakness of the Heart, or perhaps a Vice of Constitution: A *Cocquet Humour* is an Irregularity or Debauchery of the Mind. To conclude, an *Amorous Woman* makes her self to be feared, and a *Cocquet* to be hated. From these two Characters we may frame a third, the worst of them all.

XXXVII. A *weak Woman* is she whom we tell of her Faults, who reproaches her self with them; whose Inclination is in a perpetual Conflict with her Reason; who desires to mend, who shall never mend, at least but very late.

XXXVIII. A *Woman* is *inconstant* when she ceases to love; *fickle* when she begins to love; *slight* when she does not know her self whether she loves or no; *indifferent* when she loves nothing.

XXXIX. A great many *Ladies* conceal their *Amours* under a great deal of Reserve and Modesty, that get often no more by their continued Affectation, than to make other People say at last, *Lord, I took her for a Saint.*

XL. There are *Women* that love their *Money* better than their *Friends*; and their *Lovers* better than their *Money*.

XLI. 'Tis strange to find in some *Women's* Heart something more quick and strong than the Love of Men. I mean *Ambition*, and the Passion of *Gaming*. Such *Women* make Men chast, they have nothing of their Sex but the *Petticoat*.

XLII. *Women* run into Extreams, and are generally either better or worse than *Men*.

XLIII. There is no such thing as *Principles* in *Women*; they conduct themselves by the Heart, and depend for their Manners, upon those they love.

XLIV. *Women* go further in *Love* than *Men*, but *Men* outstrip them in *Friendship*.

XLV. 'Tis the *Mens* Fault that *Women* hate one another.

XXVI. A *Man* is more reserved and secret in his Friends Concern than his own; a *Woman* on the contrary keeps her own Secret better than anothers.

XLVII. There is never so strong a *Love* in a young *Ladie's* Breast, but what may receive some Addition either from Ambition or Interest.

XLVIII. How many Maids are there in the World that never reaped any other Advantage from a great *Beauty* than the Hopes of having a great Match.

XLVIII. There is a Time where *Maids*, even those that have the most considerable Fortunes, ought seriously to think of bestowing themselves, least their Refusal of the first Proffers, be attended with a long and bitter Repentance.

The

The Reputation of their *Riches* does generally decrease with that of their *Beauty*, but on the contrary, every thing is favourable to a young *Lady*, and Men are content to aggravate all the Advantages that can most stir up their Passion, and make her worthy of their Applications and Desires.

XLIX. Handsome *Ladies* do generally Justice upon themselves for the ill Treatments they have done to some of their *Lovers*, by marrying either ugly, old, or at least undeserving *Husbands*.

L. Most *Women* judge of the *Merit* and Personal *Accomplishments* of Men, by the Impression they make upon them, and will scarce allow any to that Man, whom they can see without Concern.

LI. When a Man is at a loss to know whether Age has made any considerable Alteration in his Person; he may consult the Eyes and Tone of the Voice of those young *Women* he accosts; he will soon learn what he is afraid to know: But this is a hard way of learning.

LII. A *Woman* that is always casting her Eyes upon the same Man, or that takes them away continually from him, gives us an equal Suspicion of what she feels.

LIII. It is easie for a *Woman* to say what she does not feel, but it is yet more easie for a Man to say what he does.

LIV. It happens sometimes that while the *Woman* dissembles a true Passion, the *Man* dissembles a false one.

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LV. A *Man* may eaſily impoſe upon a *Woman* by a pretended Paſſion, provided he have no real one for another.

LVI. Suppoſe a Man that is indifferent for all *Women* have a Mind to pretend a Paſſion, the Queſtion is, Whether he will ſooner impoſe upon that *Woman* that has a Kindneſs for him, than her that has none?

LVII. The greateſt Concern of a *Woman* in Love, is not to perſwade her own Paſſion, as to be ſatisfied of that of the Perſon ſhe loves.

LVIII. *Women* are cured of their Natural *Laziness* either by *Vanity* or *Love*.

LIX. *Laziness*, on the contrary, in *Women* naturally brisk and aiery, is the Forerunner of *Love*.

LX. A Man breaks out into a Paſſion againſt an unfaithful *Miſtris*, and then forgets her; a *Woman*, on the contrary, makes but little Noiſe at the Infidelity of her *Lover*, but keeps a long while her Reſentments.

FINIS.

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LV. A *Man* may eaſily impoſe upon a *Woman* by a pretended Paſſion, provided he have no real one for another.

LVI. Suppoſe a Man that is indifferent for all *Women* have a Mind to pretend a Paſſion, the Queſtion is, Whether he will ſooner impoſe upon that *Woman* that has a Kindneſs for him, than her that has none?

LVII. The greateſt Concern of a *Woman* in Love, is not to perſwade her own Paſſion, as to be ſatisfied of that of the Perſon ſhe loves.

LVIII. *Women* are cured of their Natural *Lazineſs* either by *Vanity* or *Love*.

LIX. *Lazineſs*, on the contrary, in *Women* naturally brisk and aiery, is the Forerunner of *Love*.

LX. A Man breaks out into a Paſſion againſt an unfaithful *Miſtris*, and then forgets her; a *Woman*, on the contrary, makes but little Noiſe at the Infidelity of her *Lover*, but keeps a long while her Reſentments.

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